CATHOLIC ACTION

Vol. XXIV, No. 1 JANUARY, 1942

U. S. BISHOPS PLEDGE FULL AID TO PRESIDENT IN NATION'S TRIAL

"THE ultimate strength of a people is in the things of the spirit. The historic position of the Catholic Church in the United States gives us a tradition of devoted attachment to the ideals and institutions of government we are now called upon to defend. Our predecessors, in the Third Plenary Council of Baltimore, solemnly declared: 'We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to His instruments in the work, we look with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward, as one man, ready to pledge anew "their lives, their fortunes, and their sacred honor."'

"TODAY in the face of the peril they feared, we reaffirm their solemn words. We give, you, Mr. President, the pledge of our wholehearted cooperation in the difficult days that lie ahead. We will zealously fulfil our spiritual ministry in the sacred cause of our country's service. We place at your disposal in that service our institutions and their consecrated personnel. We will lead our priests and people in constant prayer that God may bear you up under the heavy burdens that weigh upon you, that He may guide you and all who share with you responsibility for the nation's governance and security, that He may strengthen us all to win a victory that will be a blessing not for our nation alone but for the whole world."

—From the pledge of the Bishops of the United States assuring President Roosevelt of their full patriotic support in the Nation's hour of need. *(See pp. 3 and 4.)*

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A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Informati· Publications, Business and Auditing, and* CATHOLIC ACTION, monthly pu cation, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIV, No. 1 JANUARY, 1942

OUR COMMON CATHOLIC INTERESTS

U. S. Bishops, in Letter to President, Pledge Full Aid in Hour of Crisis

ONCE more attesting their full patriotic support of the Nation in its present hour of need, the Bishops of the United States, on December 22, 1941, in a letter addressed to President Franklin D. Roosevelt, pledged the Chief Executive their determined efforts to marshal all the spiritual forces at their command to safeguard "our God-given blessings of freedom."

It was an act reminiscent of the stirring day in April, 1917, when the Catholic Bishops, clergy and laity "moved to the very depths of our hearts," told President Wilson that "we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our government, and our flag."

It recalled, too, the solemn declaration of the Third Plenary Council of Baltimore that, should this country's inheritance of freedom be imperiled, "our Catholic citizens will be found to stand forward, as one man, ready to pledge anew 'their lives, their fortunes, and their sacred honor'."

THE Bishops make it clear that they act with "a patriotism that is guided and sustained by the Christian forces of faith, hope and charity."

"We will do our full part in the national effort to transmute the impressive material and spiritual resources of our country into effective strength," the letter declares.

Particularly, the Bishops placed at the President's disposal, in the country's service, "our institutions and their consecrated personnel," while promising the Commander-in-Chief to lead their priests and people in prayers for him and for all who share the burdens of the Nation's Government and security.

They pray, the Bishops state, that God "may strengthen us all to win a victory that will be a blessing not for our Nation alone but for the whole world."

THIS pledge was given the President by the Administrative Board of the National Catholic Welfare Conference in the name of the Bishops of the United States. The letter containing it was transmitted to President Roosevelt by the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the N. C. W. C. Administrative Board. "We give you, Mr. President," the Bishops state, "the pledge of our wholehearted cooperation in the difficult days that lie ahead."

In acknowledging the Bishops' pledge of cooperation, President Roosevelt said that it had given him "strength and courage" and that the patriotic action of the Bishops will be gladly remembered in the difficult days that lie ahead.

Text of Bishops' Letter to the President:

"December 22, 1941.

"DEAR MR. PRESIDENT:

"As Chief Executive of our nation you have called upon the American people for full service and sacrifice in a war of defense against wanton aggression. Congress in grave and inspiring unity has spoken the will of a great nation determined to be free. We, the Catholic Bishops of the United States, spiritual leaders of more than twenty million Americans, wish to assure you, Mr. President, that we are keenly conscious of our responsibilities in the hour of our nation's testing. With a patriotism that is guided and sustained by the Christian virtues of faith, hope and charity, we will marshal the spiritual forces at our command to render secure our God-given blessings of freedom.

"WE WILL do our full part in the national effort to transmute the impressive material and spiritual resources of our country into effective strength, not for vengeance but for the common good, not for national aggrandizement but for common security in a world in which individual human rights shall be safeguarded and the will to live on the part of all nations great or small shall be respected—a world in which the eternal principles of justice and charity shall prevail.

"THE ultimate strength of a people is in the things of the spirit. The historic position of the Catholic Church in the United States gives us a tradition of devoted attachment to the ideals and institutions of government we are now called upon to defend. Our predecessors, in the Third Plenary Council of Baltimore, solemnly declared: 'We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to His instruments in the work, we look with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperiled, our Catholic citizens will be found to stand forward, as one man, ready to pledge anew "their lives, their fortunes, and their sacred honor." '

"TODAY, in the face of the peril they feared, we reaffirm their solemn words. We give you, Mr. President, the pledge of our wholehearted cooperation in the difficult days that lie ahead. We will zealously fulfill our spiritual ministry in the sacred cause of our country's service. We place at your disposal in that service our institutions and their consecrated personnel. We will lead our priests and people in constant prayer that God may bear you up under the heavy burdens that weigh upon you, that He may guide you and all who share with you responsibility for the nation's governance and security, that He may strengthen us all to win a victory that will be a blessing not for our nation alone but for the whole world.

"THE undersigned, Chairman of the Administrative Board, National Catholic Welfare Conference, authorized to forward this letter in the name of the Bishops of the United States, has the honor, Mr. President, to be, with sentiments of high consideration,

"Faithfully yours,

"EDWARD MOONEY,

"Archbishop of Detroit,

"Chairman, Administrative Board."

In addition to Archbishop Mooney, the members of the N. C. W. C. Administrative Board are the Most Rev. Samuel A. Stritch, Archbishop of Chicago; the Most Rev. Francis J. Spellman, Archbishop of New York; the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; the Most Rev. John Gregory Murray, Archbishop of St. Paul; the Most Rev. John F. Noll, Bishop of Fort Wayne; the Most Rev. John Mark Gannon, Bishop of Erie; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; the Most Rev. John A. Duffy, Bishop of Buffalo, and the Most Rev. Edwin V. O'Hara, Bishop of Kansas City.

Text of President's Acknowledgment:

"December 24, 1941.

"DEAR ARCHBISHOP MOONEY:

"The letter which you forwarded under date of December 22 as Chairman of the Administrative Board, National Catholic Welfare Conference, and in the name of the Bishops of the United States, gives me strength and courage because it is a witness to that national unity so necessary in our all-out effort to win the war. Please convey to all of your brethren in the Episcopate an assurance of my heartfelt appreciation of the pledge of wholehearted cooperation in the difficult days that lie ahead. In those days we shall be glad to remember your patriotic action in placing your institutions and their consecrated personnel at the disposal of the government.

"We shall win this war and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations.

"Very sincerely yours,

"FRANKLIN D. ROOSEVELT."

Historic Loyalty of Catholics to Nation Recalled

Bishops' Pledge of Catholic Loyalty in First World War Document of Prime Importance

IN APRIL, 1917, twelve days after the declaration of war, the Archbishops of the Catholic Church in the United States, assembled for their annual meeting in Washington, expressed the loyalty of their clergy and their faithful laity, and proffered their services to the government in a message which repeated the pledge given at Baltimore thirty-three years before. The pledge of the Archbishops read as follows:

"Standing firmly upon our solid Catholic tradition and history, from the very foundation of this nation, we affirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our government, and our flag.

"Moved to the very depths of our hearts by the stirring appeal of the President of the United States, and by the action of our national Congress, we accept wholeheartedly and unreservedly the decree of that legislative authority proclaiming this country to be in a state of war.

"We have prayed that we might be spared the dire necessity of entering the conflict, but now that war has been declared we bow in obedience to the summons to bear our part in it with fidelity, with courage and with the spirit of sacrifice which as loyal citizens we are bound to manifest for the defense of the most sacred rights, and the welfare of the whole nation.

"Acknowledging gladly the gratitude that we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions, under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership, in those possessions and principles which have been America's proudest boast.

"Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to cooperate in every way possible with our President and our national government, to the end that the great and holy cause of liberty may triumph and that our beloved country may emerge from this hour of test stronger and nobler than ever.

"Our people, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval.

"We are all true Americans, ready as our age, our ability and our condition permit, to do whatever is in us to do for the preservation, the progress and triumph of our beloved country.

"MAY God direct and guide our President and our government, that out of this trying crisis in our national life may at length come a closer union among all citizens of America and that an enduring and blessed peace may crown the sacrifices which war inevitably entails."

President Wilson's sense of the importance of the Catholic pledge may be seen in his reply to Cardinal Gibbons in which he said:

"The very remarkable resolutions unanimously adopted by the Archbishops of the United States at their annual meeting in the Catholic University on April eighteenth last, a copy of which you were kind enough to send me, warms my heart and makes me very proud indeed that men of such large influence should act in so large a sense of patriotism and so admirable a spirit of devotion to our common country."

Holy Father's Christmas Message Reiterates Papal Peace Program

DELIVERING his annual Christmas message, which was broadcast to the world by the Vatican Radio Station, Pope Pius XII sounded a note of hope and faith in "the star" that has never faded. He outlined again the five-point peace program which he enunciated in his first Christmas message of the war, which he has reiterated each year since, and which has become a rallying cry for Christian peoples throughout the world.

The new order, His Holiness declared, "must be founded on that immovable and unshakable rock, the moral order," and "within the limits" of an order so founded:

(1) "There is no room for the violation of the freedom, integrity and security of other states, no matter what may be their territorial extension or their capacity for defense." (2) "There is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility." (3) "There is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them." (4) "There is no place for a total warfare or for a mad rush to armaments." (5) "There is no place for the persecution of religion and of the Church."

The text of the Holy Father's message from which the above quotations are taken will appear in the February issue of CATHOLIC ACTION.

World Coverage *of* Catholic News Supplied Catholic Press *by the* N.C.W.C.

SUPPLEMENTING this month's discussion outline on the Catholic Press, prepared in advance for use during February, "Catholic Press Month," we are pleased to present the text of a most informative address delivered, December 6, 1941, on the occasion of the regional meeting at Seton Hall College, Greensburg, Pa., of the Catholic School Press Association

By Burke Walsh—Assistant Director, *N. C. W. C. News Service*

IN SPEAKING on "World Coverage of Catholic News," I will treat of the organization and activities of the *N. C. W. C. News Service.* If I seem at times to be blowing our own horn, I hope you will look back to this moment—the beginning of the talk—and remember that I told you that is not the purpose at all.

Rather, I wish to bring out the facilities that are available to the individual Catholic papers, and in this way to make clearer the importance and the worth of the individual publications that make up the Catholic Press.

Service to the Papers

You see, it must be understood that the Catholic newspaper is not dependent upon its own staff for all its coverage of Catholic news. Just as the large secular dailies have available to them the facilities of the *Associated Press,* the *United Press,* the *International News Service* and other organizations, the individual Catholic paper has at its disposal the service of the *N. C. W. C. News Service,* which is a Catholic agency for the world-wide collection and dissemination of news, and designed exclusively for the service of Catholic papers. It is our hope that, by having the facilities of the News Service more widely known, Catholics of the United States will appreciate more fully the facilities that the individual Catholic paper has available to it, and will give it better support. For, after all, the individual Catholic paper is the outlet through which Catholics get the news which the *N. C. W. C. News Service* combs the world to collect. If our people come to know about this service, they will come to investigate it, to read the Catholic papers.

Catholic News Holds Interest

Catholic news is intensely interesting.

Those who will deny this simply aren't acquainted with Catholic news. This is a shame, too, for many reasons. Not the least of these reasons is the fact that such a person is missing so much.

Catholic news properly embraces, not alone the reports of brilliant ecclesiastical functions, the honors that come to Catholic personalities, the achievements of Catholic institutions, but broadly speaking all those things which are of interest to Catholics as Catholics.

As Catholics, you are interested not alone in the arduous erection and glorious dedication of a magnificent cathedral, in the elevation of a distinguished priest to the episcopacy, in the election of a Pope, in the converts won in sweltering veldts and freezing Arctic wastes, in the sufferings and martyrdom of missionaries in bleak and unfriendly lands. No, you are interested, too, in the political persecution of your co-religionists in a half-dozen foreign places, in the spread of militant atheism with governmental aid, in the encroachments of the creed that might makes right and that hate is a proper emotion. You are interested, too, because you are deeply concerned, in a wide variety of legislative measures—at home and abroad—which on their face have no religious significance at all. These may relate to taxation, to education or to a variety of social nostrums, which, upon investigation, are found to harbor—and maybe with some deliberation—the most devastating threats to the temporal welfare of Catholic institutions and the eternal welfare of Catholic individuals.

Voluminous and Varied

So you see, the scope of Catholic news is so broad and so varied that it is never dull, but ever new, ever changing, constantly reflecting new facets—some of which are bright, some of which are dark and foreboding. And within this scope, the estimated 400,000,000 Catholics around the world can normally, and of themselves, produce interesting news in considerable volume. And when these Catholics are set upon, oppressed, legislated against, exiled, and, yes, even slain—the volume of news of interest to Catholics is multiplied many times.

These things need not be told to you, of course, but each of you undoubtedly has friends to whom these statements, which should be obvious, would come as something of a surprise. "I didn't think of it that way," they may say. Or, they will ask: "If Catholic news is so interesting and so plentiful, why have I not heard of these gripping things?"

The answer is simple. They have not been reading the Catholic Press. And unless they read Catholic publications, how will they get the Catholic news? Secular publications are not printed for Catholics as Catholics,

but for persons of all religious beliefs and for very many persons of no religion at all.

Back in 1927, secular newspapers throughout the United States were printing day after day the story of the progress and decline of a radical uprising in Vienna. To those who read the secular press alone, these fierce disturbances were purely political, and merely another manifestation of the unrest in post-war Europe. Readers of the Catholic Press knew that attacks upon Catholics by bands of armed Socialists had much to do with the inauguration of all the events. They knew, too, that the uprising was viciously anti-Catholic in character; that the brunt of the radical mob's assault was borne by the headquarters of a Catholic publishing plant, which happened to be the largest publishing house in Austria; that great damage was done, and that by heroic and Herculean efforts publication of Catholic newspapers was effected the very day after the rioting. Readers of the Catholic Press got unusually intimate and moving descriptions of these horrible days, because the Editor-in-Chief of the attacked publishing house was correspondent of the *N. C. W. C. News Service.*

Heroic Catholic Journalist

(Incidentally, this particular correspondent is Dr. Frederic Funder, former editor of the *Reichspost* and one of the most eminent journalists in Europe.

He narrowly escaped death in those radical uprisings in Vienna a decade and a half ago. In fact, his automobile—which he had vacated only a few minutes before—was completely riddled with bullets.

When Austria was invaded by the German Nazis, Dr. Funder was arrested and thrown into a concentration camp, despite that he had arrived at an advanced age. He managed to survive the cruelties and hardships of the concentration camp for a period of a year, and then was released. So far as we know, he is still in Austria, but he has not been able to correspond for us since Austria was invaded.)

When an iron-bound censorship imposed by the Bolsheviks prevented all secular correspondents from sending anything but the most meager reports out of Russia concerning the trial of Monsignor Budkiewicz and other Catholic prelates in 1923, readers of the Catholic Press had made available to them word for word reports of the cross-examination, a categorical exposition of the flimsy charges upon which the priests and Bishops were being tried. Monsignor Budkiewicz was convicted and executed, but through the Catholic Press of the United States the world had the opportunity of hearing his story—a story which the Russian Bolsheviks did not want the world to hear.

And who but readers of the Catholic Press would have known as early as 1926 that one of the most vicious and coldly-calculating persecutions ever levied against any group of human beings was being carried out against the Catholics in the household of our immediate neighbor—Mexico?

To consider somewhat pleasanter things. Who but the readers of the Catholic Press would have known that the Catholic Church was winning notable conversions in England, particularly among outstanding students and leaders? Who would have known that the Church was enjoying an encouraging growth in Holland? Or that Holland boasted an amazing Catholic Press—in 1936, there were 40 Catholic dailies serving a Catholic population of 3,000,000?

Meaning of N. C.

How would they know of the heroic labors and heartening successes of Catholic Missionaries working in virtually all the outlying places of the world? How would they know anyone of a thousand facts which ought to be interesting to almost anyone, but which certainly have a vital appeal and an arresting interest for Catholics?

How then does the Catholic paper gather this interesting news? Chiefly in two ways. For its local and diocesan news it is dependent upon its staff and its own corps of correspondents. For its national and international news it relies largely upon the *N. C. W. C. News Service.* It is the latter of which I speak.

N. C. W. C. News Service, sometimes shortened to "NC" to fit in a dateline, means the National Catholic Welfare Conference News Service. It is an international Catholic news-gathering and distributing agency founded and controlled by the Catholic Archbishops and Bishops of the United States. It is conducted by the Press Department of the National Catholic Welfare Conference. Most Rev. John Mark Gannon, Bishop of Erie, Pa., is Episcopal Chairman of the N. C. W. C. Press Department, and, under him, Frank A. Hall is director of the *N. C. W. C. News Service.*

The News Service was inaugurated on April 11, 1920, with blessing of Pope Benedict XV. Today, it has a headquarters staff of 17 persons, and a world-wide network of correspondents made up of about a hundred individuals.

Network of Correspondents

In addition to correspondents in all parts of the United States, there are N. C. W. C. correspondents, in some cases more than one, in Canada, Mexico, Ireland, England, France, Spain, Portugal, Rome, Hungary, Jugoslavia, Jerusalem, India, North, South, and Central Africa, Australia, New Zealand, Tokyo, Chungking, Manila, Honolulu, Cuba, Jamaica, Puerto Rico, Alaska, and in virtually every Capital of Central and South America. Of course there were more before the war broke, as for example there were correspondents in Austria, Belgium, Holland, Poland and other places. But, as a matter of fact, I must say that, from week to week, we do not know that all of these correspondents I have enumerated above are still functioning.

Just as Bolshevism has long hampered our news correspondence from Soviet Russia, so has the more recent rise of Hitler made it difficult in Germany, Occupied France, Belgium, Holland, Czechoslovakia and other places, including Western Poland. In the parts of Poland not dominated by the Nazis, the Bolsheviks have taken care of the business of putting obstacles in our path.

But just as Bolshevist censorship has not completely cut off our supply of news from Russia and Eastern Poland, neither has the gag of Nazism kept us from getting Catholic news out of Nazi-dominated lands.

Overcoming Obstacles

We have been able to keep our European correspondence to a high level of efficiency which is a constant source of amazement to all who learn about it, including ourselves. This, however, has called for heroic exertions and sometimes reckless disregard of self by those who are and have been our correspondents abroad. As I already have noted, some of our correspondents have been thrown into concentration camps. Some have dropped out of sight. With some we are not able to communicate at all.

Our correspondent in France—who was vice president of all the journalists of France—was mobilized as an army officer. Since the fall of France he is confined to the Occupied Zone of his country, and we are unable to communicate with him. Correspondence from France is now cared for by another.

Our correspondent in Warsaw was fired upon and wounded at the time his office was wrecked.

In London, our correspondent, who happens to be the able editor of *The Universe,* had his office bombed.

Within the week we have had word that a correspondent—whom I will not attempt to identify—has probably been seized and shot. If this is so, and the word seems pretty reliable, death has come to this gentleman after flight through four countries. But he continued to send us dispatches up to almost the present moment.

Subscribers in Many Lands

The reports of these correspondents at home and abroad produce so many interesting facts that, even after they have been edited down considerably, they produce an average of 50,000 words of Catholic news a week.

These dispatches, which come to the *N. C. W. C. News Service* headquarters in Washington by radio, telegraph, cable, telephone and air mail, are relayed after editing—and sometimes after translating—to almost 200 subscribers in the United States and 33 other countries.

In addition to the United States, where there are more than 100 subscribers, *N. C. W. C. News Service* dispatches go to Catholic publications in Canada, Mexico, Ireland, England, Vatican City, Spain, India, South Africa, the Philippines, New Zealand, Australia, Ceylon, the Straits Settlements, China, the British West Indies, and virtually every country in Central and South America.

In May of this year, the N. C. W. C. Press Department inaugurated *Noticias Catolicas,* which makes the dispatches of the *N. C. W. C. News Service* available in the Spanish language to papers in Central and South America. This new venture has met with most impressive encouragement from all sides. It already is serving nearly two-score papers, with more than a half million circulation throughout Ibero-America. Numerous ecclesiastical authorities, including the Papal Nuncios to several Latin American countries, have highly praised *Noticias Catolicas,* asserting that it fills a long-felt need.

While the number of subscribers to the *N. C. W. C. News Service* proper has shown a net increase each year—even during the depression and the current war—there have been losses, and sad ones. Nazi aggression has cut off subscriptions in France, in Germany, in Poland and elsewhere—because the advance of Nazism has seen the Catholic Press hobbled, muffled and then silenced over an ever-increasing area. It has been a source of deep regret to the News Service to lose these subscribers, but, of course, the real sadness lies in the fact that very large, very old and very important segments of the Catholic Press are no longer permitted to live. This has thrown a challenge and a mounting responsibility upon the Catholic Press elsewhere—but in a very particular way in the United States.

Other Agencies Suffer

While it can be properly said—and this was freely admitted in Europe as well as here—that none of the Catholic news services in Europe compared in scope and influence with the *N. C. W. C. News Service* operating here in the United States, nevertheless, some of these agencies were of considerable age and accomplished splendid results in their field of activity. Now they have been snuffed out.

C.P., the most comprehensive of the European Catholic news services, which was issued in Breda, Holland, was compelled first to remove to Belgium. Thence the Director, after seeing his own home burned, barely escaped to Paris under aerial fire, only to have to flee again. The service discontinued.

K.A.P., flourishing in Warsaw, which was directly built on the N. C. W. C. model, was completely silenced.

C.I.C., a new French service issued from Paris, was wrecked by the war.

D.O.C.I.P., a Catholic film press service founded in Belgium, likewise was forced to discontinue. Its director is a refugee.

K.I.P.A., in Switzerland, oldest of the European Catholic news services, at last reports was still alive, but

living precariously. However, we ourselves have not been able to contact K.I.P.A, for some time now.

Fides, in Rome, which has always confined itself to Mission news, continues to function on a very much reduced scale.

Even before actual war struck Europe this time, we saw stricken from the active roster of newspapers the scores of Catholic dailies in Germany, with their bellwether *Germania;* the splendid Austrian Catholic Press, headed by the *Reichspost;* the thriving Catholic Press of Czechoslovakia, with *Lidove Listy.*

With the outbreak of war, there were added to the casualty list the youthful but vigorous Catholic Press of Poland, the great Catholic Press of Holland, led by *De Maasbode* (whose plant was completely destroyed in the war) and *De Tyjd;* the virile Belgian Catholic Press, with *La Libre Belgique* at its head, and the numerous French Catholic Press, although the sturdy *La Croix,* driven from Paris, resumed publication at Limoges.

It is not to be doubted that the European Catholic Press will flower again. But, for the present, we in the Western Hemisphere carry forward a banner whose counterparts have been beaten down in the Old World.

We have a virile and free press. Today it faces new responsibilities.

Different Offerings

In addition to the 50,000 words a week, which is the News Service proper and which consists exclusively of "spot" news, the *N. C. W. C. News Service* makes available to subscribers a Feature Service which contains in the neighborhood of 20 separate offerings, including illustrated features; a Picture Service presenting in mat form Catholic news pictures gathered from all parts; Christmas and Easter Supplements, special syndications, and other services.

Included in these other services is that of making available to the Catholic papers in the United States the texts of Encyclicals and other important Papal pronouncements as soon as they become available in Vatican City. Such texts are sent to the United States instantly by cable or radio, and every Papal Encyclical of the last 15 years has been so carried. In this time, the service has scored some notable achievements.

One of these was the transmission of the Papal Encyclical *Quadragesimo Anno.* This document contained some 20,000 words, and was brought to the United States by radio. It was the second longest news dispatch ever brought from Europe to the United States. It was exceeded in length only by the Dawes Reparations Plan, which, if I recall, ran some 40,000 words. It actually took seven and a half hours to transmit this document from Rome to New York, where a special News Service staff handled it.

This will give you some appreciation of the length of the document, especially when it is explained that some of that time as many as eight automatic teletype machines were engaged simultaneously in receiving the text. In a transmission of such length some errors are unavoidable. These must be watched for, checked and corrected. Some of them could be corrected here by references to various writings. Others could not thus be checked and inquiries had to be cabled back to Rome. Despite all this, the long document was received here, edited, checked, set up and dispatched to Catholic papers well within 24 hours of the time the document first became available in Rome.

Staff of Trained Journalists

The News Service headquarters staff of writers is composed entirely of Catholic newspapermen who between them have had varied reportorial and editorial experience in all parts of the United States, in several European countries and in Latin America.

The *N. C. W. C. News Service* is the only news service principally for religious papers which has ever enjoyed the privilege of admission to the Congressional Press Galleries and to the White House press conferences. It is the only service of its kind that has met the requirements laid down for such admissions. Not only do members of the headquarters staff sit in the press galleries of the Senate and the House of Representatives, and attend the President's semi-weekly press conferences, but the headquarters itself has readily at its disposal all other governmental news sources.

The network of foreign correspondents sparkles with names that are bright not only in the Catholic field but in journalism generally.

Other indispensable sources of news are the Catholic papers and editors themselves, who cordially cooperate with the Service.

Among those whose names have appeared on feature material sent out by the *N. C. W. C. News Service* are the present Holy Father Pope Pius XII, whose contribution was written when he was Cardinal Eugenio Pacelli; a dozen other members of the Sacred College resident here and abroad; His Beatitude the Latin Patriarch of Jerusalem; numerous Archbishops and Bishops; Hilaire Belloc, Gilbert K. Chesterton, Francois Veuillot, Sir Bertram Windle, Rene Bazin, Georges Goyau, Thomas F. Meehan, James J. Walsh, Justice Wendell Phillips Stafford, Katherine Bregy, Frances Parkinson Keyes, Elizabeth S. Kite, Mary T. Waggaman, and many others.

Special Syndications

Notable syndications by the News Service include: "Companion to H. G. Wells' Outline of History," 25 articles by Hilaire Belloc, in which the noted English Catholic, refuted by brilliant steps the Godless, materialistic concept of life laid down by Mr. Wells.

"Mr. Belloc Still Objects," two supplementary articles written by Mr. Belloc when Mr. Wells attempted to answer his refutation.

"How the Reformation Happened," a series of 30 articles by Mr. Belloc.

"The Adventures of a Commuter," 20 articles by Conde B. Pallen, co-editor of the Catholic Encyclopedia.

"The Catholic Question in the United States," by Msgr. Peter Guilday of the Catholic University, giving the true background of religious prejudice in this country.

Words of Praise

"Freedom of the Popes," a series by Dr. James J. Walsh which was read with much benefit at the time of the settlement of the so-called Roman Question.

"The New Paganism," a series by Msgr. Fulton J. Sheen.

If it will be remembered that these things are said not to praise the *N. C. W. C. News Service,* but to emphasize the veritable gold mine of varied and valuable information which awaits readers in our Catholic papers, of which the News Service is an humble servant, some appraisals of this news-gathering agency will be interesting and in good taste.

The Northwest Review of Winnipeg, Canada, said the News Service is "the only thing of its kind in the world, and the envy of Catholics outside America."

The Managing Editor of the Halifax *Gazette* said: "To my mind it is the greatest benefaction to the Church in the English-speaking world during the Twentieth Century." The assertion by *Mercure de France* that the Service is "one of the most powerful journalistic agencies in the world," is but one of a dozen laudatory expressions that have found their way from Europe. One of the sincerest compliments came from a non-Catholic publication in this country. The *Western Christian Advocate* said it was "unequaled in kind," and advised the Methodist Church to "adopt the Catholic journalistic system."

This all gets back, of course, to the individual Catholic paper. For, the News Service is simply the servant of the paper. The News Service is something like the drayage service that brings the merchandise from distant points of origin. It is the editor of the individual Catholic papers who mixes them with the local product and makes the result attractive to you in the show window of his publication. Fortunately, some of the best minds in journalism are editing papers in the Catholic field.

It must be admitted that Catholic news is voluminous, varied and greatly interesting. The Bishops of the United States have made available an agency for the collection of this news. The editors of our Catholic papers labor with zeal and ability to present this intelligence in as attractive a form as possible.

Support and Read

Our Catholic laymen and laywomen should not ask themselves why they should read the Catholic Press, but rather how can they possibly afford not to. If one is going to be an active, useful Catholic he must be an informed Catholic. Certainly one cannot lay claim to being informed unless he at least exerts his best effort to learn all he can about his Church, its institutions, its trials, its triumphs, and the lot of his fellow Catholics throughout the world.

The first step in this direction, it would seem, would be not only to subscribe to, but to read—the Catholic Press.

Children's Prayer Crusade for Men in Armed Service

A CHILDREN'S Crusade of Prayer, in which the 50,000 pupils attending the parochial schools of the Diocese of Buffalo will each adopt a soldier, sailor or marine for whom they will pray daily, has been launched by Most Rev. John A. Duffy, Bishop of Buffalo.

The Crusade has as its slogan "An Army on its knees to keep an Army on its feet." The Rev. Sylvester J. Holbel, diocesan superintendent of schools, has been assigned by Bishop Duffy to direct the crusade. In announcing the Crusade, Bishop Duffy said:

"All America is aroused by the declaration of war made by the President and the Congress of the United States. Every American now will endeavor to do everything in his power to cooperate with the armed forces of our country. Material forces and trained soldiers, sailors and marines will be provided to meet the challenge to our national life.

"The children of America may give their service in a most effective way by their prayers. They may invoke the protection of God for those who will be called upon to face the dangers of war. The closer our children can identify themselves with the fate of our individual soldiers and sailors in prayer, the greater in God's mercy will be the Divine Protection thrown about them.

"I WOULD ask that each child in our parochial schools adopt an American soldier, sailor or marine and become the patron in prayer of the chosen one. At one's morning and night prayers and frequently at Mass and Holy Communion bring the name of your adopted member of our armed forces before the Throne of Mercy, asking that the Blessed Saviour and our Holy Mother guard, guide and protect him in the dangers he must necessarily face for God and Country.

"The prayers of children whose guardian angels see the face of Our Father, Who is in Heaven, will be a powerful instrument in helping America's defenders to realize that not from material weapons alone but from the hands of God will come the strength that will ensure their personal protection and national security."

BULWARKS *of* DEMOCRACY

1941-42 Series of Study Club Discussions and Outlines

V. The Catholic Press and Christian Democracy

PRESENTED herewith is the fifth in the National Catholic Welfare Conference Study Club Committee's 1941-42 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States and the motives that impelled their activities.

Part I of each outline will present a brief account of some outstanding contribution in the field covered by the particular outline—"Education," "Press," "Family Life," "Social Justice," "International Relations," "Unity in Work for God and Country," and "Christian Brotherhood."

I—PIONEER OF A FREE PRESS

ONE of the tragedies of the early history of the Catholic Church in the United States was the fact that, in many cases, the Catholic pioneer went so far afield that, during his lifetime, the organization of the Church failed to overtake him.

This is the reason for the existence today of a large body of men and women with notable English and Irish Catholic names who are not and have never been associated with the religion of their forefathers.

It is also the reason why the question of the religion of some remarkable pioneer has so often arisen. There are figures in our American history, no less great for being a little shadowy, who are claimed by both Catholicism and Protestantism. In some cases the truth is probably that the men were originally Catholics; that, passing on to the frontiers, they necessarily gave up the practice of their religion; and that, as their children and children's children became definitely Protestant, these men themselves became identified in the popular mind with a Protestantism they never really espoused.

Matthew Lyon must have been such a man.

Some of his biographers—those not particularly given to research—have set him down as an Episcopalian. His best recorder, however, a man who devoted years to a search into Lyon's life, declares that Lyon's daughter told him that her father always declared himself a Catholic; and that, during their life on the Kentucky frontier, their house was the place where every visiting priest said Mass.

Except to himself, however, the question of Lyon's Catholicity has been important for one reason only. Matthew Lyon was the means by which the constitutional doctrine of Freedom of the Press was definitely established as a part of our American way of life; and Matthew Lyon's actual suffering for the enforcement of that doctrine was definitely part of his Irish Catholic heritage.

Matthew Lyon was born in Ireland, in one of the Catholic counties of Ireland. In his boyhood he must have known the oppressions endured by a Catholic people who had been forbidden the full practice of their religion by the law of the conqueror. Determined to better his lot, he ran away to sea when he was a boy. In time he decided to come to the American colonies. The only way he could win passage was by coming as a bound-boy, a youth pledged to work out his passage money by service in the colonies.

He worked to such purpose that he soon won his freedom from bondage. He made his way to the Hampshire Grants, that stormy region which was to produce the Green Mountain Boys. He was with Ethan Allen at Ticonderoga. He fought long and lustily for the cause of American freedom. He became one of the leaders of the community. He was editor and owner of a newspaper in the new state of Vermont. He was elected to Congress.

He was serving as a Member of Congress during the presidency of John Adams. Over his impassioned protests Congress passed and Adams signed the notorious Alien and Sedition Bills. Lyon wrote an attack on Adams which was published in his own newspaper a short time before the law went into effect. Later it was republished in a Philadelphia newspaper. Under the Sedition Law, Adams ordered the arrest of Lyon.

Lyon was held prisoner in Vermont. For nearly a year he was held there in jail. He refused to retract his statements about Adams. He held firmly for his belief in the freedom of the press established by the First Amendment to the Constitution, and declared that Adams was violating this freedom. From his jail he wrote to other leaders, notably to Thomas Jefferson and James Madison.

The Virginia legislature took action. It sent Colonel Mason to Vermont with a thousand pounds in gold to pay Lyon's fine. The Vermont voters re-elected Lyon. The State of Virginia and the State of Kentucky passed the famous Virginia and Kentucky Resolutions, written by Madison and Jefferson and inspired by Matthew Lyon. Lyon, free, came back to Congress. The principle of a free press was firmly established by his determined battle.

It is interesting, although not a strict part of that battle for liberty of expression, that Lyon paid his

debt to Jefferson by casting a vote which made the Virginian the third President of the United States. The election had gone to the House of Representatives and was so close there that the votes of Lyon and a Maryland member determined it for Jefferson. More than that, those votes set the standard of a constitutional freedom which has continued to be an integral part of our American tradition.

With the instinct of the frontiersman, Lyon left Vermont, then becoming too crowded for him, as he declared, and went to Kentucky. There, on the far frontier of his time, he continued to uphold those principles of freedom for which he had always struggled, the principles which had been as Irish and as Catholic as his own people upon the holy hills of their Ireland.

II—THE CATHOLIC PRESS AND PRESENT-DAY PROBLEMS

THE war we are engaged in today is another of the recurring struggles of mankind centering in the social question and attempts at its solution from the point of view of autocracy or democracy. The conflict revolves about the aristocracy of capital—the concentration of the physical factors of production in the hands of the few—and the revolt of the masses, seeking an extension of democratic control over the creation and distribution of the wealth of society.

Viewed in this ultimate aspect, apart from conflicting claims of justice which a more detailed view of the world situation reveals, the great struggle in which we are engaged and toward the early and victorious conclusion of which we are mobilizing all our forces, is basically a spiritual conflict, a conflict to detemine whether Christian democracy or force shall organize the world of tomorrow.

The principles of Christian democracy are simply the principles of justice and charity—justice which recognizes the essential equality, dignity, and rights of individuals, and charity which binds all in the brotherhood of Christ.

In this broad sense Christian democracy, as defined by Pope Leo XIII in his Encyclical *Graves de communi* of January 18, 1901, is by no means a new thing in the history of the Church. Indeed, it was brought into the world with the advent of Christianity. The term Christian democracy means neither more nor less than popular Catholic action directed toward the well-being of society as a whole and particularly toward the comfort and uplift of the lower classes. It has nothing to do with partisan political action looking toward the attainment of class ends. Christian democracy existed in the marvelous economic organization of the Church in the first three centuries, and, following emancipation under Constantine the Great, in the establishing of hospices for orphans, wayfarers, and for the aged and infirm.

With the fall of Rome under the shock of barbarian invasion, shining in the darkness that settled over Europe we see as a clear light growing ever brighter the Christian democracy of the Church. The right of sanctuary, the art guilds and trade guilds of the Middle Ages, the war on usury, the numberless benevolent institutions, including the *montes pietatis*, designed to deliver the poor from the clutches of extortionate money-lenders, the Truce of God, provisions for the unemployed and legislation for the protection of the peasant and the laborer—all these show forth the efforts of the Church toward the development of Christian democracy, culminating in the great Christian civilization of the 13th century.

"The fundamental principle of all medieval teaching upon public authority and civic rights," writes the Rev. Edward Cahill in his volume on "The Framework of a Christian State," was that authority comes from God and is given to the rulers solely for the people's good and that the people whose good was to be promoted included all classes equally, rich and poor, high and low, serf, burgher and feudal lord. Further, owing to the ingrained spirit of Christianity in favor of the poor and weak, the principle was commonly admitted that the humbler classes had the first claim upon the consideration and solicitude of the ruling powers."

Numerous other testimonies to the spirit and organization of Christian democracy fostered by the Church might be cited. Frequently quoted are the following words of the late Woodrow Wilson:

"The Roman Catholic Church was then as now, a great democracy. There was no peasant so humble that he might not become Pope of Christendom, and every chancellory in Europe was ruled by those learned, trained and accomplished men—the priesthood of that great and then dominant church; and so, what kept government alive in the Middle Ages was this constant rise of the sap from the bottom, from the rank and file of the great body of the people through the open channels of the Roman Catholic priesthood."

Working throughout the 19th century to meet the modern social problem and to apply ancient Christian principles toward its progressive solution, many devoted Catholics, ecclesiastical and lay, developed the modern social Catholic movement that eventuated 50 years ago in the promulgation of Pope Leo XIII's Encyclical on "The Condition of the Working Classes," recognized today as the Magna Charta of Christian democracy. Among the leading figures in this movement may be mentioned Frederic Ozanam, founder of the St. Vincent de Paul Society; the German Bishop Wilhelm von Ketteler; Gaspard Cardinal Mermillod,

of Lauzanne; the Count Albert de Mun, leader of the Social Catholic movement in France; Henry Cardinal Manning in England; and Bishop John Lancaster Spalding and James Cardinal Gibbons in the United States.

Following the appearance of *Rerum Novarum*, the rapid growth of popular Catholic action designed to promote social justice by such means as minimum wage legislation, the establishment of maximum working hours, elimination of child labor, protection of women in industry, development of joint control of industry by employers and workers through their respective democratic organizations, under the supervision of the state, and the participation of workers in the management, ownership, and profits of industry and commerce, led Pope Leo XIII to adopt the name "Christian democracy" for this popular movement.

Furthering the development of Christian democracy is especially the work of the Church today. The five-point program of Pope Pius XII, set forth on Christmas Eve of 1939 and reiterated in his Christmas messages of 1940 and 1941, enunciating principles for solution of the grave problems that will face mankind following the present world conflict, has elicited the enthusiastic support of Christian peoples everywhere. A special committee of the American Hierarchy, under the chairmanship of the Most Rev. Samuel A. Stritch, Archbishop of Chicago, has been appointed to direct attention to this peace program of Christian democracy and thus to help toward the establishment of a just peace following the present war. In a recent statement, the Bishops' committee declares:

"President Roosevelt recently said that we will win the peace. In the clouds of war we must delineate the peace which is our inspiration and strength. Clearly it has been stated that we are fighting for the rights of men and the security of our freedom. Victory will not mean a triumph of might but a benediction for all the world. . . . The committee's work is to try to help, as becomes church men, our government in being the instrument of Almighty God for the setting up of a new era in which human right, human dignity, human freedoms, and a sane human solidarity will offer to all people prosperity and a chance for the pursuit of happiness."

III—KNOW YOUR CATHOLIC PRESS

THE Catholic Press must ever be the voice of this tremendous outpouring of popular Catholic action looking toward the growth of Christian democracy. The Catholic press chronicles the achievements of the various Catholic groups engaged in this task, elucidates the principles of Christian democracy, applies them to specific problems, and in all its forms—newspapers, periodicals, books and pamphlets—is the instrument through which Catholic thought is made operative and effective.

In the United States alone there are some 21 major Catholic periodicals devoted entirely or in good part to social problems, and since the appearance of Pope Leo XIII's great social Encyclical on labor, some 300 books and 400 pamphlets dealing with the social problem and Christian democracy have issued from the Catholic English-speaking press of the world. These works are listed in a bibliography just published by the Catholic University of America press.

More than ever today we need the Catholic press, and, conversely, the Catholic press, in many countries the victim of war and persecution, needs our support, financial and otherwise. The Church today, whether in its program for the development of Christian democracy or as the victim of persecution, is in the forefront of the world's news. The secular press, reporting Catholic events and movements that affect the life of the Church, is usually inaccurate and sometimes grotesque, misrepresenting the position of the Church, accusing her of false alliances, and particularly failing to comprehend the Church's magnificent teaching with respect to Christian democracy in relation to the modern social problem.

Every Catholic home, where at all possible, should subscribe to a Catholic newspaper and at least one good Catholic weekly or monthly magazine. This objective can be furthered by local Catholic organizations, all of which should have literature committees composed of those who are conversant with Catholic literature in this country and abroad. They should consult with the management of the diocesan newspaper and with pastors on ways and means to place Catholic literature in the homes of all parishioners.

Subscriptions to one or more widely read Catholic newspapers or magazines should be provided for the reading tables of public libraries and clubs. Catholic reference books should be placed in libraries and schools. If there is sufficient demand for Catholic books and pamphlets, local libraries will purchase them to serve their readers. Surveys have been undertaken in a number of instances by local Catholic organizations to determine the distribution of Catholic literature locally. These surveys give accurate information upon which to base activity on behalf of the press.

The study club is an indispensable instrument in promoting the apostolate of the press. In the study club Catholics gather to inform themselves on particular subjects relating to the apostolate of the Church. They become acquainted with the Catholic literature bearing upon the problems in which they are interested; speakers and leaders in various fields are developed; zeal grows with enlightenment; and

members of the study clubs become themselves active by the spoken and written word in the spread of Catholic thought. In this way there is obtained an increasingly luminous understanding of the magnificent vision of Catholic life and its power to transform society.

Catholic lay organizations should see also that Catholic literature is not laid aside after it is read. There are innumerable places where Catholic literature is in great demand and where it is seldom found. Our soldiers, sailors and marines in far-flung military posts have need of good literature. Individual Catholics and lay organizations should develop plans for supplying copies of Catholic newspapers and periodicals and even books to our military forces.

As individuals, in addition to bringing Catholic literature into our homes, we can aid the Catholic press by cooperating with firms that advertise, either regularly or at intervals, in diocesan weekly and other Catholic publications. This cooperation is simply that of patronizing such merchants and institutions, other things being equal and indicating to them whenever possible that we have been guided by their advertisements appearing in our Catholic newspapers and periodicals.

These businessmen advertise in the Catholic press because they expect to obtain a 100 per cent value for every dollar they spend. They like to know, as the Most Rev. T. J. Toolen, Bishop of Mobile, points out, that they are receiving this value. "They are not mind readers," Bishop Toolen observes. "Many sales obtained through their advertisements will remain unknown to them if our Catholic people fail to say these easy words, 'I saw your ad in The ———'."

Bishop Toolen concludes: "Make the cause of the Catholic press your cause. The more you are interested in it, the more valuable your support, and frankly, how can you afford not to be interested in it, in an interest which is so intimately tied up with your own, which is your own. The more widespread the support, the more your press will be in a position to fulfill its glorious mission to enlighten Christian minds and strengthen human hearts."

Some Suggestions for Lay Action in Behalf of the Catholic Press

1. ASK your pastor and his assistants to stress the mission and message of the Catholic Press some time during February (See Bishop Gannon's Press Month Message in this issue).
2. ORGANIZE a general parish observance scheduling informed lay speakers and stressing first the interests and appeal of your local Catholic publications, then others of general interest.
3. ARRANGE through the National Council of Catholic Men and the National Council of Catholic Women for definite cooperation with the N. C. W. C. Episcopal Committee on Clean Literature and the Legion of Decency's work for clean movies; arrange for speakers on these two important projects and plan some form of constructive action.
4. PREPARE, if possible, a display, however small, of Catholic papers, periodicals, books, pamphlets, etc. Have some qualified person briefly point out the opportunities of the Catholic Press Apostolate.
5. STRESS the importance of the parish pamphlet rack. Consult with publishers of pamphlets as to booklet popularity and prices. Even if no rack is maintained, purchase (for sale or free distribution) enough copies of some one or more pamphlets (e.g., the two recent encyclicals of His Holiness Pope Pius XII).
6. EXPLAIN the importance of *your own* magazine—CATHOLIC ACTION—calling attention to the new service features found in this February issue.
7. DISCUSS in your February organization or study club meeting CATHOLIC ACTION'S February study topic: "The Catholic Press and Christian Democracy"—with its special significance to 1942's Catholic Press Month Observance.

Catholic Press Month calls to every N.C.W.C. member to do SOMETHING *for the Catholic Press Apostolate.*

Today, more than ever, our Catholic people need the Catholic Press.

What will YOU do during 1942 *Catholic Press Month to increase its services to Church and Country?*

N. C. C. W. President Brings Message to Catholic Women in South America

INTER-AMERICAN cooperation, especially among Catholic women's groups, was signally advanced last month by the visit to several South American countries of delegates representing the National Council of Catholic Women and the N. C. W. C. News Service. Mrs. J. W. McCollum, national president of the N. C. C. W., Miss Margaret T. Lynch, N. C. C. W. national secretary, and the writer, representing the N. C. W. C. News Service, formed the American party. The effect of the presentation by Mrs. McCollum of the activities of the N. C. C. W. and of the constituent departments of the N. C. W. C. are presented in the accompanying interesting contribution.

By Katharine McKiever—Of the Staff of the *N. C. W. C. News Service*

CATHOLIC Action is the mortar that binds together the stones of the Universal Church which, in turn, support the keystone, the Holy See. Each stone may represent a different race, speaking a different language, following in non-essentials a separate tradition; but together they constitute solidarity, singleness of purpose, a firm tenacity in the participation of the laity in the apostolate of the Faith.

When Mrs. J. W. McCollum, president of the National Council of Catholic Women, stood on the stage of the *Teatro Imperio* at Santiago, Chile, to address the Women's Catholic Action Session of the Eighth Chilean National Eucharistic Congress, there were few in that large audience who actually understood her words; and yet the keen interest apparent on their faces—these women who had assembled from practically every country in South America—revealed their feeling that they were at one with her, in inclination if not actually in comprehension. They saw before them, not a motion picture star, nor a famous author "about to write a book," no Fifth Avenue fashion model, nor anyone bearing an official goodwill label; only a middle-aged, neatly dressed woman with a pleasant smile and friendly manner, but one who had traveled 8,000 miles by air to bring them a greeting from the five million Catholic women of the United States affiliated with the organization which she heads —and, incidentally, from the twenty-three million Catholics who live in that Republic to the North which, for so long a time, they had been led to believe was a "Protestant country." She was their own kind; she stood for Women's Catholic Action in the United States, and they were ready to burst into applause even before they heard the Spanish version of her speech.

Joined in Catholic Action

"I AM happy to bring you greetings from the Catholic women of the United States of North America," Mrs. McCollum said. "We are here to learn many things as we look to you and your Catholic culture—an older culture than ours. We congratulate you upon the occasion of your four hundredth anniversary. . . .

"Our Catholic women of the United States are joined together to serve the cause of Catholic Action, for God and Country. By the will of our National Catholic Welfare Conference, which is the association of all the Archbishops and Bishops of our country, all existing organizations of Catholic women, including all national organizations of Catholic women, were asked to unite in the National Council of Catholic Women. . . . We maintain headquarters at Washington, the nation's capital. From headquarters we furnish information and advice to all our affiliates and receive from them the inspiration for all our endeavors. Our Catholic women know that there is no task too small in their parishes, no interest too large in their world-wide sympathies and prayers, to claim their attention. Our beloved Bishops are so earnest in their appreciation of an informed laity that they place great stress upon their Department of Lay Organizations."

Mutual Understanding

AFTER outlining the activities of both the Women's Council and the National Council of Catholic Men, Mrs. McCollum spoke of the "complete mutual understanding" among the Catholic women of the Americas: "In our devotion to the Blessed Mother, and in the Holy Eucharist, surely we are united. A pilgrim to a Eucharistic Congress, in her adoration of the Blessed Sacrament, tries to recapture some of the zeal which was hers when she made her First Holy Communion—as the little daughter of Uruguay did yesterday. We come to you with a like humility and trust—a trust that you, with your greater and older Catholic culture, will understand us and help us with our difficulties. Someone has said that the women of the world could bring about peace to all peoples. Surely the Catholic women of today can pray the world back to peace—and we, of the Western Hemisphere, so blest that we are not involved in actual conflict, are united in prayers of thanksgiving and of supplication. Here, under the waving flags of all American nations, we have joined you in your prayers for peace. We have joined you in singing your beautiful Eucharistic Hymn. As happy, singing, praying Catholic women—all together—we shall surely help to conquer all for Christ the King."

As Mrs. McCollum was leaving the theater, where she had already received the sincere but formal plaudits

of ecclesiastical dignitaries and officials seated on the stage, she became the center of a real ovation. Women from the audience rushed into the corridor and embraced her, the clasp of their arms overcoming the barrier of language. It is a pleasant thought to realize that these women have not forgotten Mrs. McCollum's message and now that our own country is actually at war, their prayers are with us. By airmail have come messages such as this: "We are praying the Lord to bless and guide America throughout the war and bring her to victory."

The Eighth National Eucharistic Congress of Chile marked the fourth centenary of the day when Pedro de Valdivia, having ridden across the Andes with a small image of the Blessed Virgin in his saddlebag, founded what was to become one of the world's most beautiful capitals, named it in honor of St. James the Apostle and "with religious piety made the sign of the cross" as he set aside a site for the house of God. The Congress was organized "as the most fitting manner in which to give thanks to God for 400 years of Christian life," and it was solemnly inaugurated in the Cathedral which stands on that same site where Pedro de Valdivia "with reverent devotion planted the cross." In the ancient edifice, on the preceding day, the Most Rev. Jose Caro Rodriguez, Archbishop of Santiago, and other Prelates, had received His Eminence Santiago Cardinal Copello, Archbishop of Buenos Aires, the Legate to the Congress of His Holiness Pope Pius XII. The Cardinal Legate was accompanied to Chile by a group of Argentine Catholics—the largest foreign delegation in attendance—and from the moment he crossed the border until his return to Argentina was the guest of the Chilean Government, receiving all honors accorded a visiting head of a Government. He was the first visitor entertained in the Cousino Palace which the Chilean Government has set aside for the use of distinguished guests.

Day Dedicated to Catholic Action

The first day of the Congress, Thursday, November 6, was dedicated to Catholic Action. After the solemn ceremonies in the Cathedral, which included the reading of the Papal Bulls and the Mass at which the Most Rev. Aldo Laghi, Papal Nuncio to Chile, pontificated, and the Most Rev. Alfredo Silva Santiago, Archbishop of Concepcion, preached, the remainder of the day was devoted to study sessions. The four branches of Catholic Action, the clergy, students, labor organizations and the various foreign colonies met at their respective centers. The three topics for discussion were: The goal of Catholic Action; the obligatory call to Catholic Action; and Catholic Action, the Army of God.

At twilight the first general assembly of the Congress was held at the Monumental Altar, erected in the center of the spacious *Plaza Bulnes,* the main square of the city, bordered by impressive buildings running the gamut of age from the colonial *Palacio de la Moneda,* which serves as the residence of the President of Chile, to the most modern skyscrapers. Back of the altar stood a white cross, about 90 feet high, flanked by some 50 banners—the flags of all the American nations and of those European nations from which the ancestors of today's Chileans had come. Two large banners—the Papal and Chilean flags—flew from staffs on either side of the red throne of the Cardinal Legate. And in the distance, the snow-capped Andes served as the backdrop for this impressive setting.

At this first general assembly, pilgrims were welcomed to the Congress by the Most Rev. Alfredo Cifuentes, Bishop of Antofagasta, and the president of Catholic Action, Senor Don Fernan Luis Concha G. The Most Rev. Antonio Caggiano, Bishop of Rosario, Argentina, also spoke and the Most Rev. Carlos Maria de la Torre, Archbishop of Quito, Ecuador, gave the benediction. On successive afternoons group study sessions on various aspects of Catholic Action were followed by ceremonies at the Monumental Altar. The speakers on Friday afternoon were the Most Rev. Juan Subercaseaux, Archbishop of La Serena, and the Most Rev. Daniel Rivero, Archbishop of Sucre, Bolivia. The Most Rev. Jose de Affonseca y Silva, Archbishop of Sao Paulo, who was the official representative at the Congress of the Cardinal Primate of Brazil, officiated at Benediction. On Saturday, the Most Rev. Felipe Santiago Hermosa, Bishop of Cuzco and official representative of the Archbishop of Lima—oldest See in South America—and the Spanish Ambassador, the Marques de Luca de Tena, spoke on "the Catholic traditions bequeathed by Spain."

100,000 Children Receive Communion

For the children's Mass in the National Stadium, on Friday morning, 83,000 hosts had been consecrated; but when more than 100,000 children approached the altar to receive their Eucharistic Lord, priests hurried to neighboring parishes to secure additional Hosts. The Most Rev. Ismael Perdomo, Archbishop of Bogota and Primate of Colombia, pontificated. The sermon was preached by the Most Rev. Antonio Barbieri, Archbishop of Montevideo and Primate of Uruguay, and a little girl who had come with him for that special purpose, made her First Holy Communion at the children's Mass. In Uruguay, at the same hour, Archbishop Barbieri said, thousands of boys and girls were receiving Communion, some of them for the first time.

One of the most impressive ceremonies of the Congress was when the tiny image of the Blessed Mother—the *Virgen del Socorro,* which has been preserved at Santiago since Pedro de Valdivia brought it there four centuries ago—was escorted to the Stadium by its special guardians, the Franciscans, just before the children's Mass. As the Friars entered with their precious and venerated treasure, the Cardinal Legate and all the Prelates joined in the procession around the stadium. Another historic and greatly cherished image of the Blessed Virgin—*Nuestra Senora del Carmen*—received special honor on Saturday at the Military

Mass on the *Plaza Bulnes.* This life-sized and coronated statue of the Virgin, with the Christ child on her arm, was presented to Independent Chile by its first president, Bernardo O'Higgins, when he proclaimed the Blessed Mother "Patroness of Chile and General of her Armed Forces." The Most Rev. John O'Hara, Military Delegate of the United States, and the only one of the 46 Archbishops and Bishops present who was not from a South American See, pontificated at this Communion Mass. The sermon was preached by the Most Rev. Manuel Larrain, Bishop of Talca. It was a colorful spectacle with the purple robes of the Prelates blending with the uniforms of high officials of the Armed Forces and the Veterans of '79 who were seated on the huge platform, while lines and lines of soldiers, sailors, Red Cross nurses and carabineros filled the square, and aviators flew overhead in the formation of a cross. Bishops and priests solemnly descended from the platform and passed back and forth between the lines distributing Communion.

200,000 in Procession

Sunday's ceremonies actually began an hour before midnight when 200,000 men and youths, representing every walk of life, passed through the principal streets of the city in a torchlight procession which ended with a Communion Mass in the Plaza. After this Mass, many went out to their respective parishes to spend the remainder of the night in nocturnal adoration of the Blessed Sacrament.

When the Cardinal Legate's Mass commenced at 10 a. m., some 300,000 men, women and children were assembled about the Monumental Altar. His Eminence also preached at this most solemn service of the Congress. At noon, a hush fell upon the crowd, and even the loiterers in adjacent streets paused, as the voice of His Holiness Pope Pius XII was heard over the loudspeakers. This was the first time that the Holy Father spoke directly by radio to his spiritual children in Chile. "May the Christ of the Andes grant you always the precious gift of Faith. May there flow from the Cross which He presses against His heart a torrent, a pacific waterfall which will first inundate your soil, then your entire continent, then all the seas, then all the lands, the whole world. And above this ocean, truly 'pacific,' may His right hand trace the Sign of the Cross on the forehead of all men, brothers at last." These were the words of His Holiness just before he gave the Apostolic Benediction.

Procession of Blessed Sacrament Closes Congress

The closing act of the Congress was a procession of the Blessed Sacrament which began passing down the *Avenida Bernardo O'Higgins* at 4:30 and which ended with Benediction in the Plaza at 9:30. Among the half-million persons who marched was a small delegation of 25, one of them leading with the Stars and Stripes. They were the American Catholics living in Santiago, the Rev. Gustave Weigel, S.J., of Buffalo who teaches at the Catholic University of Santiago, Edward Kirschner of *Pax Romano,* and the delegates of the National Council of Catholic Women.

FOUR MEETINGS OF CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS ANNOUNCED

MEETINGS of the Catholic Conference on Industrial Problems to be held in Washington, Pittsburgh, Brooklyn, and San Antonio in January, February, March and April, respectively, have been announced. The Conference completed its 1941 series last month in Harrisburg, Pa. Other meetings were held at Rochester, Camden, Chicago, St. Louis and San Francisco, the year's program commemorating the Golden Jubilee of Leo XIII's Encyclical *Rerum Novarum* and the 10th anniversary of Pius XI's *Quadragesimo Anno.*

BIBLIOGRAPHY OF CATHOLIC ECONOMICS WORKS PUBLISHED

COMPRISING some 700 titles, including some 400 books and 300 pamphlets, a bibliography of works on economics by Catholic writers, the first reference work of its kind, has been published by the Catholic University of America Press. Dedicated to the Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department, the volume was compiled in commemoration of the 50th anniversary of Pope Leo XIII's Encyclical *Rerum Novarum* by Dr. Paul J. Fitzpatrick, professor of economics at Catholic University, and the Rev. Cletus F. Dirksen, C. PP. S., professor of economics at St. Joseph's College, Collegeville, Ind.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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Three Bishops Named; Msgr. Willging To Head New Pueblo See

APPOINTMENT of three new Bishops in the United States is announced in word from Vatican City received at the Apostolic Delegation in Washington. The Rt. Rev. Msgr. Joseph V. Willging, Vicar General of the Diocese of Helena and pastor of Immaculate Conception Church, Butte, Mont., is named the first Bishop of Pueblo, Colo. The Rev. Peter W. Bartholome, pastor of St. John's Church, Rochester, Minn., is named Titular Bishop of Lete and Coadjutor Bishop of the Diocese of St. Cloud. The Rt. Rev. Msgr. Edward G. Hettinger, Chancellor of the Diocese of Columbus, is named Titular Bishop of Teos and Auxiliary Bishop of Columbus.

Bishop S. M. Metzger Appointed Coadjutor of El Paso Diocese

THE Most Rev. Sidney M. Metzger, Auxiliary Bishop of Sante Fe, has been named by His Holiness Pope Pius XII to be Coadjutor Bishop of El Paso, with right of succession, according to word from the Holy See received by His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. The Most Rev. Anthony J. Schuler, S. J., is Bishop of El Paso.

Following his studies from 1915 to 1922 at St. John's Seminary, of which he was later Rector, Bishop Metzger took his Doctorate in Sacred Theology in 1926 at the Propaganda College in Rome and was ordained to the priesthood by Cardinal Pompili in the Basilica of St. John Lateran. He received his Doctorate in Canon Law in Rome in 1928, after which he returned to the United States and became a professor in St. John's Seminary. He was a member of the faculty of St. Mary's University, San Antonio, before becoming Rector of the Seminary, and Regent of the Law School of St. Mary's University from 1934 to the time of his elevation to the Hierarchy. He was then 37 years old and at the time of his consecration was said to be the first native of the Archdiocese of San Antonio to be named to the Episcopate.

Dr. George Johnson Named to Wartime Commission of U. S. Office of Education

THE Rev. George Johnson of the Catholic University of America, director of the N. C. W. C. Department of Education and secretary general of the National Catholic Educational Association, has been named to membership on the Office of Education Wartime Commission, just formed by the Federal Government. Addressing those invited to membership on the Commission, Federal Security Administrator Paul V. McNutt said he has asked Commissioner of Education John W. Studebaker to form the organization for the following purposes:

"(1) To facilitate the adjustment of educational agencies to war needs; (2) to inform the government agencies directly responsible for the war effort concerning the services schools and colleges can render, and (3) to determine the possible effects upon schools and colleges of proposed policies and programs of these government agencies."

Seven Priests on Pan-American Child Congress Committees

COMMITTEES to prepare for the Eighth Pan-American Child Congress to be held in Washington from May 2 to 9, this year, include seven priests, among them the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, who is a member of the Advisory Committee on Arrangements, and the Rev. Dr. George Johnson of the Catholic University of America and director of the N. C. W. C. Department of Education, who has been appointed to the Advisory Committee on Education and Recreation. The committees were appointed by the State Department. This will be the first time the Pan-American Child Congress will be held in the United States.

U. S. Catholics Send Holy Father $300,000 for Christmas War Relief

A FUND of $300,000 was placed at the disposal of the Holy Father early in December by the Bishops' Relief Committee to bring aid and comfort to people of various countries in want as a result of the war. The money was collected in the Passion Sunday Bishops' Relief Appeal and the Holy Father expressed the desire that it might be available for distribution at Christmastide.

Polish sufferers constitute a large percentage of the war victims receiving aid, the Holy Father allocating $47,000 for relief in Poland itself; $20,000 for Polish and other refugees in Ireland; and $15,000 for Polish sufferers in Russia and Portugal. Other allocations were as follows: $25,000 for relief among the Slovenes and Croatians, $30,000 in Greece, $20,000 in England, $20,000 in Scandinavia, $20,000 in Baltic countries, $20,000 in France, and

with the N. C. W. C.

World Acceptance of Law of Nations Essential to Peace, Bishops Aver

SINCERE, honest, earnest acceptance by all the nations, large and small, of the Law of Nations, is "the prime necessity for a righteous peace," the Bishops' Committee on the Pope's Peace Points declare in a statement issued in Washington on January 3. Charged with the obligation of making better known the Papal peace program, the Bishops' Committee, composed of the Most. Rev. Samuel A. Stritch, Archbishop of Chicago; the Most Rev. James H. Ryan, Bishop of Omaha; and the Most Rev. Aloisius J. Muench, Bishop of Fargo, also announces that a special manual will be published in the near future presenting a concise interpretation of the Papal peace program.

The text of the Bishops' Committee statement issued on January 3 follows:

"IN his peace message of Christmas Eve our Holy Father, Pope Pius XII, elaborating in the midst of this terrible world catastrophe on what he had written in his first Encyclical Letter, captures the attention of honest minds in all the world. Daily as this calamity becomes more and more widespread and intense, it is clearer and clearer that the prime necessity for a righteous peace is the sincere, honest, earnest acceptance by all the nations, large and small, of the Law of the Nations. This Law is basically nothing more than right and wrong in international relations. In our cultural heritage there is a wealth of precious thought on the Law of Nations or, as it was called in other days, *jus gentium*, which should be studied now, diligently and profoundly by all who want to make the victory of our country in this war the beginning of sound world prosperity, a price well worth our sufferings and sacrifices.

"THE Law of the Nations does not impose on any nation the surrender of legitimate sovereignty or the abandonment of its cultural resources. It envisions all nations living under the Law of the All-Just God and prizes righteousness above material aggrandizement, without however overlooking the temporal happiness of peoples. When hate and passion and pride are cast aside, human reason easily discovers the fundamental provisions of the Law of Nations. With happily opportune reference to large details our Holy Father calls to the leaders of men everywhere to make this Law the basis of their peace structure.

"LET it not be said that all this is mere idealism, something to be hoped for and yet something very impractical in this world of ugly, cruel international realities. Truth is the greatest reality, and to lose heart in the power of truth is to confess that all our noblest aspirations, world peace in righteousness, are futile, and human reason itself capable of nothing finer than doubt and helplessness. Let it never be said that that which is the desire and ardent hope of all good men is beyond realization. There was a time when the Law of Nations was in force in the Christian West and, although nations may have sinned against it, the conscience of right and wrong in international life was alive and alert.

"THERE is genuine optimism in the words of our Holy Father. He, through the clouds and terrors of this universal calamity, envisions a world in which sovereign peoples, proud of their heritages, will live together under the Law of the Nations. Our own country is contending against strong, resourceful, clever enemies, precisely for a world order under the Law of Nations. Without surrender of our sovereignty or injury to our free institutions, proud that we have been accused by an enemy nation of idealism, we are ready to make hard sacrifices and to give generously of our abundant resources to outlaw forever the domination of international life by brute force, lying propaganda, and privileged nationalisms. The things which the Pope points out as requisites for the peace, which our victory will establish, we place in our war aims and make the very prime reason for our hardships and sacrifices, disappointments and triumphs."

$25,000 in Belgium, Holland and Luxembourg. The Holy Father also established an emergency fund of $43,000 for distribution among other peoples wherever this is possible.

The contribution of this fund by Catholics in the United States is in addition to other funds previously collected and forwarded to the Holy Father, who, through facilities available to the Holy See, is able to expend the money directly in aid of the people whom it is sought to help.

Catholic Committee of South Spreads "Crisis of Christianity" Statement

THE Catholic Committee of the South has ordered a special printing of "Crisis of Christianity," a statement by the Administrative Board of the National Catholic Welfare Conference, deputed by the Bishops of the United States at their Annual General Meeting held in Washington in November last.

Paul Williams of Richmond, Va., executive secretary of the Catholic Committee of the South, said the statement will be circulated among the membership of the committee, and among prominent non-Catholics, particularly in the fields of labor, industry, education, youth, racial programs, public welfare and rural activities.

The third annual convention of the Catholic Committee of the South will be held in Richmond, April 26 to 28, at the invitation of Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond.

CATHOLIC ACTION Begins Volume XXIV

IN presenting the first number of Volume XXIV, the editor of CATHOLIC ACTION *regrets the delay in publishing and mailing this January issue, occasioned by the removal from our temporary headquarters on the campus of the Catholic University of America, to the beautiful new and permanent building located at our old address,* 1312 *Massachusetts Avenue, N. W. At this address are also housed presently the main offices of the National Catholic Community Service.*

NCCS Member Agency *of* USO Intensifies *its* Activity *on all* Fronts

TO meet the increased demands of the crisis, intensified activity on all fronts has become the by-word of the National Catholic Community Service, member agency of the USO.

In an activities report made public recently by Dr. Franklin Dunham, executive director of the NCCS, it was announced that the NCCS would take over 32 of the newly constructed USO clubhouses which are being built by the Government for the men of the armed forces. These new additions will bring the total of NCCS operations for men of the armed forces to virtually 100 as of January 1, 1942.

On the night of December 20, radio, stage and screen stars in New York and Hollywood participated in the dedication of the NCCS "Star-Spangled Network," in a coast-to-coast broadcast over the NBC Blue network. The cast of the USO Star show, headed by Edward Arnold in Hollywood and Eddie Dowling in New York, saluted the opening of the first unit of the "Star-Spangled Network" in the USO club, operated by the NCCS, at Sackets Harbor, N. Y. This club serves historic Madison Barracks.

This new radio service of the NCCS will blanket the Nation with more than 100 wired-radio studios near camps and stations where USO clubs are operated by the NCCS. Organized by Martin H. Work, radio consultant for the NCCS, the "Star-Spangled Network" is the first of its kind in the country for service men.

Units in the network will operate with a 3 to 5-watt transmitter, utilizing an electrical unit in the Army and Navy post as antenna. The units' programs, devised and presented by the men in uniform, are heard on the regular broadcast band on radios inside the camp.

Each station in the NCCS "Star-Spangled Network" will be fully staffed in engineering, announcing, programming, script writing departments, by personnel chosen from the men in the nearby post or station who are interested in radio as a hobby or a profession. The guiding purpose of the wired-radio units in the network is to provide both educational and entertainment diversions for the men in uniform.

The second link in the NCCS network is a system of amateur short-wave radio stations which provides free transmission of personal messages for service men in USO clubs operated by the NCCS.

As another of its many "homes away from home" services to the men in uniform, the National Catholic Community Service distributed 100,000 specially designed Christmas cards free of charge in its clubs throughout the nation.—*Donald T. Sheehan.*

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

January, 1942

2—Middle Atlantic Unit, High School Dept., National Catholic Educational Association, New York, N. Y.

6—Celebration of Erection of New Archdiocese of Denver and Installation of Most Rev. Urban J. Vehr as its First Archbishop, Denver, Colo.

10-11—Catholic Students' Mission Crusade—meeting of Veteran Members, Cincinnati, Ohio.

26-27—Catholic Conference on Industrial Problems—Regional meeting, Washington, D. C.

30 and Feb. 1—New York Province of Newman Clubs—23rd annual convention, New York, N. Y.

30-31 and Feb. 1—Catholic Theater Conference—mid-west regional meeting, Dubuque, Iowa.

February, 1942

24-25—Catholic Conference on Industrial Problems—Regional meeting, Pittsburgh, Pa.

April, 1942

6-8—National Catholic Educational Association—39th annual convention, San Francisco, Calif.

26-28—Catholic Committee of the South—third annual convention, Richmond, Va.

27-28—Catholic Conference on Industrial Problems—Regional meeting, San Antonio, Tex.

May, 1942

10—World Sodality Day.

25-27—National Council of Catholic Nurses—1st biennial convention, Detroit, Mich.

27-30—Catholic Press Association—annual convention, Birmingham, Ala.

June, 1942

15-20—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, St. Louis, Mo.

August, 1942

17-22—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, Boston, Mass.

24-29—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, New York, N. Y.

31—Sept. 5—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, Chicago, Ill.

September, 1942

27-30—National Conference of Catholic Charities—annual convention, Kansas City, Mo.

October, 1942

3-7—National Catholic Rural Life Conference—20th annual convention, Peoria, Ill.

Inter-American Goodwill Demonstrated *by* Catholic Women *of* South America

By Mrs. J. W. McCollum—National President, National Council of Catholic Women

Author's Note: *In her story on the Eucharistic Congress at Chile* (see p. 15), *Miss Katharine McKiever, of the N. C. W. C. News Service, who accompanied Miss Lynch and the writer to South America as press representative, has given a resume of the Catholic Action sessions held by the women's groups during the Congress. A future issue of* Catholic Action *will carry an article by Miss Lynch, our executive secretary, on "A Catholic Action Exchange Between the Women of the Two Americas."*

The following account is presented for the reason that it was against a cordial background of hospitality, often elaborate, sometimes simple, always gracious, that the serious interviews, discussions and conferences which engaged your representatives and the Catholic women of Chile, Peru, and Colombia took place.

THREE weary travelers landed in Santiago, Chile, on November 6, 1941. A cable received in Lima had assured us that reservations were made for us at Hotel Carrera, in Santiago, but even this cordial greeting did not prepare us for the royal welcome that waited us at the Santiago airport. After we had been established in a comfortable suite at the hotel, our five welcomers asked if we could be ready for the afternoon session of the women's section of the Eucharistic Congress. We assured them we would be ready.

Cordial Greeting by Women of Santiago

And thus began, on the very first day of our arrival in Chile, a series of functions which brought us close to the Catholic women of Santiago, and many of their other vistors at the Eighth National Eucharistic Congress. With friends new, yet cordial, to receive us in Chile; later with their friends who, at their suggestion, entertained us in cities all along our route home, we learned to know and to love many of the homes of South America. While some of these functions were elaborate, some simple, all of them served the beautiful purpose of acquainting us with an abundant Catholic life as it is lived by our South American neighbors.

Deeper Meaning Beyond Many Courtesies

Though this account may sound superficial, as it deals largely with festive occasions, we feel sure that a deeper meaning than appears on the surface will impress itself upon us as we remember the many courtesies, and upon those with whom we share our experiences of the wonderful visit to Chile, Peru and Colombia.

On that first memorable afternoon, following the business session of the Women's Division of Catholic Action, we drove to Santa Lucia Hill, from which we had a lovely view of the city. We were most graciously welcomed at a reception given in honor of the Papal Legate, Cardinal Coppello, of Argetina, at the Cousino Palace. His Eminence gave us his blessing and presented each of us with a picture of the lovely Madonna, patroness of his own country.

Setting of Scene of Eucharistic Congress

SENORA Margarita Errazuriz de del Campo, who placed herself and her car at our disposal for the entire visit, took us to her home where we were guests for tea. There we met her three daughters, several of her Santiago friends and a number of the Catholic women from other South American countries. From there we went to the Plaza—the Plaza made beautiful and sacred for the Eucharistic Congress by the large, indirectly illuminated cross, which stood almost as high as the seven-story building nearby, and by the monumental altar which marked the center of a veritable Cathedral setting. There we were seated on one of the platforms as guests of Senora Teresa Lyon de Gana, president of the organized Catholic women of Chile.

Visit to Shrine of Our Lady of San Cristobal

On the second day of our stay in Santiago we had luncheon with the mother, two sisters, an aunt and two cousins of our student friend of the University of Florida, in his own home in Chile. We had left Mario in Florida just one week before and now his people were receiving us as old friends. After luncheon there was a drive to the Shrine of Our Lady of San Cristobal which is situated at the top of a very high mountain. The beautiful souvenir of the visit to that shrine is a picture—"Monumento de la Immaculada Concepe en el Cerro San Cristobal."

Bishop O'Hara Among Visiting Prelates

WE HAD tea that afternoon at the home of Senora Valdez, sister of the Most Rev. Juan Subercaseaux, Archbishop of La Serena, who attended the tea with Bishop John O'Hara from the United States. Here were assembled prelates, diplomats, friends and relatives who were greeted by Senora and by her three

lovely daughters, and one attractive grandson of three, who liked our pencils, compacts and everything else he might play with. The family is a very illustrious one, in letters and art, as well as in the service of Holy Mother Church. The chapel of this home is most impressive.

On Saturday afternoon, following the session of women's organizations at which we shared honors with representatives of the other Americas in bringing greetings to the Congress, we were entertained at a large, very brilliant "at home" by Senora Teresa Lyon de Gana. House and garden were thronged with distinguished guests throughout the receiving hours, and very thoughtful consideration was given to those who did not know Spanish. A few minutes before midnight on Saturday, Senora Maria Claro de Pena called for us and we went to the President's Palace. Due to the illness of the President, the First Lady did not receive us in person, but her official hostess was very gracious and we were invited to view the midnight Mass for men from a third-floor balcony. We met many interesting, devout people that evening. The vantage point from which we viewed the Mass was ideal. While we were not invited to assist at the Mass for Men, it was a privilege to share, in that manner, the rare devotion and inspiration of that occasion.

Eucharistic Procession Splendid Spectacle

SUNDAY afternoon we were completely absorbed by the Eucharistic Procession. Miss Lynch witnessed the inspiring spectacle from the balcony of the home of a niece of the First Lady. On Monday we received many callers. During the afternoon we drove to the mountains to visit the summer home of Senora Barros de Torres. The garden, fruit trees, and the view were all superb. That evening we had more distinguished callers, among them Senorita Chaux, daughter of the Ambassador from Colombia, who extended the invitation of her parents for tea on Tuesday at the Embassy. With her came a young lady who spoke no English, but whose sister had been entertained at the National Catholic School of Social Service in Washington. She laughed at our little book of Spanish phrases, but was quite overcome when we called her "muy bonita." The tea, on Tuesday, was a delight. So many interesting guests were assembled to do honor to His Excellency the Archbishop of Bogota for whom the tea was given. Senor and Senora Chaux were ideal hosts and the entire lower floor of the Embassy was crowded with a gay and festive group. After the tea, the consul's office, which is in the same building as the Embassy, remained open to furnish us Colombian visas for our return trip. When we thanked the consulate, Miss Lynch remarked that this courtesy would be recorded in our journal, whereupon the gallant consul said—"And when you enter this in your journal, be sure and record that it was a great pleasure for us to serve you today."

Our farewells to Santiago took place at the airport, at an early hour, Wednesday morning, November 13. Just six days of association, but, we felt then and feel still that those six days brought us lifelong memories and friendships with everyone we met and enjoyed in Chile.

In Lima we had only two days, but were given a wonderful afternoon by Senor Enrique Gonzalez Carillo, of El Comercio, also one of our valued correspondents for *Noticias Catolicas*. We visited the birthplace and shrine of St. Rose de Lima; visited the Cathedral and viewed the remains of Pizarro; had tea at a very beautiful country club, and saw much of the city under the expert guidance of this enthusiastic resident of Lima.

Ladies of Lima Tell of Inter-American Interests

THE second day we were visited by two writers who gave us much of the background of Catholic Action in Lima and who made contacts for us which will be of lasting benefit to our Inter-American interests. They were Senoritas Dora Vigors y de LaValle and Maria Santolalla Bernal. The crowning event of our visit was the honor of a call by the Apostolic Nuncio, His Excellency the Most Reverend Fernando Cento. His Excellency's benign manner and his gracious greeting will always remain in our hearts, together with his special blessing.

Senora de Bright, president of the Women's Division of Catholic Action for Peru entertained us at a beautifully appointed seated tea. Present were her vice president and the director of the Catholic Social Service School of Lima. We had a very helpful conference around the tea table, on such subjects as "Catholic Charities," "Youth," "Organization," and many others. The secretary begged us to have sent from the United States four or five sisters prepared to inaugurate a program of medical social service in connection with the beautiful new hospital.

Following this tea, we called at the home of Dr. and Mrs. Victor A. Belaunde, who will be remembered as frequent visitors to the United States and who were, at one time, residents of Coral Gables, Miami, Florida. Mrs. Belaunde received us very graciously, and introduced us to the wife of the President of Peru who at one time lived in Washington. Both she and Mrs. Belaunde speak English fluently.

In Cali we tarried just twenty-four hours. It seemed a very happy city—gay, with much music, dancing, laughter—excitement and pleasure ran high.

Social Service School Visited in Bogota

IN BOGOTA, through the Catholic School of Social Service, we met some very interesting people. The director, Senora Maria Carulla de Vergara, invited us to her home for luncheon. The interesting guests, the setting, and the conversation of that party will long be remembered. Senora's husband, Dr. Vergara,

is a psychiatrist. His brother acted as interpreter. Senora de Velez Galvo, vice president and active worker in the Catholic Action group of Colombia, had much to tell us of their weekly meetings with the Archbishop who is a very active Episcopal Chairman of the four groups—men, women, boys and girls. At tea that afternoon, as guests of the President, Senora Salazar, whose home is opposite the President's Palace, we were privileged to witness the changing of the guard—a very colorful and inspiring ceremony. Senora Salazar and her daughters were ideal hostesses.

One of the students at the School of Social Service took us for a drive and home for tea with her mother, Senora Julio Holguin. The family had lived in Los Angeles where Senor Holguin was consul. The historical background of the family is unique in that an ancestor led the fight for the independence of Colombia and served as president as did a later ancestor. That afternoon we met a Swedish friend and an interesting young woman from Maryland, besides the very charming hostess and a Colombian friend of hers.

American Friends Met in Medellin

IN MEDELLIN we were met at the plane by representatives of the press and a Catholic Action group. Mr. and Mrs. Peter Collins, having lived in Medellin for several years, introduced us to many friends. The ladies' charitable organization showed us settlements, clinics, and factory workers' homes. We had lunch at the country club as guests of the brother of Father Restrepo, a Jesuit priest whom we had met in Santiago. Authors, welfare workers, socialites—all made us welcome. Saturday evening was spent in a home rich in its possession of a private chapel and numerous art treasures which included two original Rubens.

Many of our friends were at the airport to say goodbye. We had corsages of sweetheart roses, arm bouquets of gardenias, and autographed copies of books presented by the authors themselves. In true South American fashion, we would say "Viva" to all of our hostesses.

N.C.C.W. ACTIVITIES IN THE DIOCESES

A CALL to the laity to study the Church's teachings, under the guidance of the Hierarchy, and then to apply these teachings in every sphere of community life was sounded at the annual conference of the Toledo Diocesan Council of Catholic Women. Voicing the aims and objectives of the N. C. C. W., Most Rev. Karl J. Alter, Bishop of Toledo, counseled the laity to train themselves to become the personal interpreters of the peace program given to the world by Pius XII in his Christmas allocution of 1939 and again in 1940.

In the three Diocesan Council meetings held during the month of December—Rochester, Toledo, and Indianapolis—the women were counseled to supply the moral force neceessary to remedy the evils of today. The need of a spiritual outlook was stressed. To preserve our moral values in the future, the women were asked to place an accent on youth, training them in the Catholic way of life. They were urged to extend and intensify their work with a greater enthusiasm than ever before.

"The work of the Church is an individual as well as a corporate responsibility to God," said Very Rev. Msgr. John J. Leven, spiritual director of the Peoria Diocesan Council, speaking at the luncheon of the Indianapolis Diocesan Council convention, "and the women of this Council must take seriously these social duties, must be aware of the present dangers, and must be active in fighting them. You must not see just monotonous work, but with the eyes of Faith, do this work for the cause."

Realizing that the closed retreat is a most important factor in the development of that personal sanctification which is essential to real Catholic Action, the women of the Rochester Diocesan Council pledged themselves to cooperate in a wider extension of the movement.

Recognizing the need for religious and moral training among youth, especially in rural districts, the Rochester Committee on Cooperating with the Confraternity of Christian Doctrine pledged active support and interest in religious vacation schools and in catechetical instruction to pupils in public high schools.

Reports of the chairmen on family and parent education show that the diocesan committees are promoting and organizing study groups of young mothers with programs based on Christian life in the home, emphasizing marriage as a Sacrament, children as gifts from God, and religion as a life that must be lived as well as preached by both parents.

Bishop Alter, in speaking to the women of the Toledo Diocesan Council asked the organization to continue active in its support of the local Catholic press and urged the women to keep the names of the advertisers before the membership so that these merchants would be given preference when Catholics have need to buy. He also called for renewed effort in the interest of clean movies. The Rochester Diocesan Council, acknowledging the good that has been achieved by the Legion of Decency, pledged anew cooperation, and urged the members not only to join the Legion but also to promote it, under diocesan guidance, to the utmost of their zeal and ability.

The rapidly growing need for Catholic social workers throughout our country demands increased and continuous effort for the effective development and maintenance of the National Catholic School of Social Service. Interest in the school was evidenced in pledges of support.

The effectiveness of the Council's program depends in large measure on the number and efficiency of the study clubs which are developed. Study precedes any program of action. The reports given at the conventions showed an increase in the number of study clubs, and also a greater variety in the subjects studied.

To aid its diocesan, deanery, and local chairmen, the Indianapolis Diocesan Council held section meetings for each of its standing committees. The diocesan chairman of each committee presided. A discussion of problems and programs gave practical assistance to all who attended.

A "Model Meeting" was presented before the whole convention of the Indianapolis Diocesan Council.

Limited space last month made it necessary to curtail part of the reports. All of the conventions presented some phase of defense activities, particularly the USO and NCCS. Several of the groups presented topics dealing

with registration of volunteer workers and nutrition programs.

Among the talks given at Dubuque on defense was one on "Council Cooperation with Nutrition Plans as Part of National Defense," by Mrs. Emma Miles, Cedar Rapids.

Mrs. Raymond Buivid spoke at the Milwaukee meeting on "What Can We Do for Home Defense and Registering of Volunteers."

The conventions held during this period included Natchez, Oct. 11-13; Spokane, Oct. 16; Mobile, Oct. 18-20; Wheeling, Oct. 19; Oklahoma City-Tulsa, Oct. 21-22; El Paso, Oct. 22; Belleville, Oct. 23; Des Moines, Oct. 24-25; Minnesota State, Oct. 28-29; St. Paul, Oct. 30; Dubuque, Nov. 1; Corpus Christi, Nov. 2; Milwaukee, Nov. 5-6; Hartford, Nov. 8; and New Orleans, Nov. 8-9.

Mrs. J. W. McCollum, national president, attended the Mobile and Natchez meetings. Miss Ruth Craven attended the meetings in Des Moines, Dubuque, and Milwaukee. Miss Anna Rose Kimpel was present at the Mobile meeting.

Miss May Queen Garthar and Mrs. Lucian R. Carroll of the Galveston Diocesan Council attended the convention of the Corpus Christi Diocesan Council.

Most Rev. Francis M. Kelly, Bishop of Winona, attended and addressed the meeting of the Minnesota State Council.

At the meeting of the St. Paul Archdiocesan Council, special tribute was paid to Most Rev. John Gregory Murray, Archbishop of St. Paul, in recognition of his ten years of service in the archdiocese.

The Milwaukee Archdiocesan Council honored Miss Katherine R. Williams, their past president, who had resigned because of ill health. Miss Williams, who has also served as national president, served the Archdiocesan Council through its period of organization and aided in the building up of an archdiocesan federation.

New leaders who will serve their respective Councils for the coming year are: Oklahoma City-Tulsa, Mrs. S. M. Stevens; Corpus Christi, Mrs. W. L. DeRoche; Dubuque, Mrs. J. P. Murphy; Mobile, Mrs. R. D. Harrison; El Paso, Mrs. Leslie F. James; Minnesota State, Mrs. Michael Richard Drennan; Natchez, Miss Margaret Pitchford; Des Moines, Miss May Ward.

Publicity chairmen of diocesan councils have been most faithful in sending periodic reports of events and activities of diocesan, deanery, and parish groups. May there be an addition to the number of the faithful in the New Year.

Reports for the past several months show an overwhelming interest on the part of all Council groups in activities related to defense USO, NCCS, Chaplain's Aid, Red Cross, parish and home entertainment.

However, the regular Council work has not been forgotten. The LaCrosse Diocesan Council of Catholic Women has set 100 per cent affiliation as its goal before its convention in May, 1942. For this year, the group has, as its special project, the sponsoring of youth groups.

The San Francisco Archdiocesan Council has inaugurated a project that might well be emulated by other groups. The Council has ordered a sufficient supply of literature so that there may be a display at each quarterly meeting. Since different counties are visited for each quarterly meeting, this means a more extensive acquaintance with material available.

The Corpus Christi Diocesan Council, in its columns in *The Southern Messenger*, made known the work of the various committees.

Realizing the importance of proper publicity, the Most Rev. Alexander J. McGavick, Bishop of LaCrosse, has appointed four priests to aid in securing proper publicity for the work of Catholic Action in the diocese. Publicity forms have been devised for parish chairmen.

Subscriptions to CATHOLIC ACTION, which serves as a valuable guide to new projects, are being sponsored by the St. Augustine group.

Helena reports the deanery chairman of the Committee on Cooperating with the Confraternity of Christian Doctrine gave a resume of the article on the Confraternity in CATHOLIC ACTION. Several new groups are being formed.

Each year the Charleston Diocesan Council sponsors two retreats, one for business women and another for homemakers. Sixty-five attended this year.

The work of the Committee on Shrines, in addition to outdoor cribs as well as indoor, emphasized this year religious displays in the windows of merchants. LaCrosse, Helena, Oklahoma City-Tulsa and St. Augustine, were notable examples.

The Sodality Union conducted a nation-wide Christmas crib contest for the best outdoor crib. Contestants had to submit a 200-word description, accompanied by a photograph of the crib.

The Galveston Diocesan Council was again given time for its youth broadcasts.

At the Grand Rapids Catholic Youth Council meeting, December 11, Rev. Paul F. Tanner, assistant director, Youth Department, N. C. W. C., was a guest speaker.

The women of the Portland Archdiocesan Council of Catholic Women have secured radio time, and have devoted their program to the work of the National Catholic School of Social Service. An excellent column of information on the School was carried in the Oklahoma City-Tulsa Diocesan Council section of the *Southwest Courier*.

During the past year, the Duluth Diocesan Council has had a review of one Catholic institution at each of its quarterly meetings.

Unusual study club items received show that six new study groups were formed in a parish in the Helena diocese, following a demonstration given on "The Catholic Church and Its Attitude on Mixed Marriages." A parish in the LaCrosse diocese reports nineteen study groups.

An interesting project inaugurated by St. Anne's Study Club, Galveston diocese, was the Houston Catholic Library Association. In April, 1938, the group called a meeting of representatives from each parish to discuss the placing of Catholic books in the public library. The association was formed, and as a result of the drive that year, 200 books were put on the shelves. Each year others have been added. The group has only fourteen members.

Many of the Diocesan Councils cooperated in National Catholic Book Week. The Detroit Archdiocesan Council prepared a printed leaflet of Catholic books, classified as to interests, which was distributed with the especial recommendation to keep these books in mind as Christmas gifts. The St. Augustine Diocesan Council reprinted the list of books on exhibit at Catholic University during National Catholic Book Week. Other councils issued shorter lists compiled by members, in cooperation with Catholic librarians.

The use of Catholic magazines as a basis for programs was demonstrated at a meeting in the Galveston diocese, when a member reported on an article in *The Catholic Digest*, "Why South Americans Fear Us."

The most outstanding report of defense work in the spiritual realm comes from Detroit. A total of $984.42 was collected from March, 1941, to December, 1941. The money was used to purchase altar linens, missals, rosaries, medals, four chaplains' kits, vestments, one chalice and four engravings. Song cards and catechisms were also donated. Under the auspices of the Shrines Committee, cribs were erected at nearby camps.

1942 "CALL TO YOUTH" SERIES

Through the courtesy of the National Broadcasting Company a more desirable time has been secured for the Sixth Annual "Call to Youth" series which will begin on Saturday, February 7, 1942, and continue each Saturday throughout February, March, April and May. The time of the weekly broadcast, previously publicized as 12:30-12:45 p. m., E.S.T., has been changed to 1:30-1:45 p. m., E.S.T.

Miss Anne Sarachon Hooley, chairman of the Youth Committee of the National Council of Catholic Women, has announced that the theme for the "Call to Youth" broadcasts will be timely—"Youth at Work in Wartime."

The National Council Of Catholic Men

Msgr. Sheen Plea Meets Overwhelming Response

Three New Pamphlets Sent Gratis

Radio and the Non-Catholic Mind

At this writing a total of 32,564 written replies have been made by Catholic Hour listeners to the plea of Right Rev. Monsignor Fulton J. Sheen for a daily holy hour of meditation and prayer, an appeal first made in the program of December 21. Some of the writers have told of corporate holy hours, an example being that of 500 students in a college in New York State, who are spending the hour from 7 to 8 each morning in the chapel.

Overwhelming Response To Monsignor Sheen's Appeal

Each of the writers requesting one will receive free of charge from N. C. C. M. copy of a 72-page booklet, which was prepared by Monsignor Sheen, containing suggested meditations and prayers.

The current average of 12,000 pieces of mail weekly is a most extraordinary volume of audience mail for any radio program at any time. And in view of the fact that Monsignor Sheen's appeal has been that listeners should give one hour a day to the holy hour, the number is all the more astonishing. It can no doubt be taken as a sign of the times, indicating renewed interest among Americans generally in things of the spirit. This, incidentally, is confirmed in that reflector of the national mind, the U. S. Congress, which as one Washington columnist says, "is imbued as never before with religious fervor."

Credit must be given as well to all who cooperated in publicizing this series of addresses particularly the Catholic Hour Promotion Committee of the Detroit Archdiocesan Council of Catholic Men, headed by H. H. Jackson, the Radio Committee of the San Antonio Archdiocesan Catholic Action Council of Men under Francis J. Bowen, and the Corpus Christi Catholic Action Council of Men under J. Edmund FitzSimmons which distributed 90,000 post-card announcements among them.

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(Department of Lay Organizations, National Catholic Welfare Conference)

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The past month has brought all of us in greater or less degree to the dreaded immediate task of total war, and fullest possible participation is necessary that we may find, as Bishop Corrigan has put it, "the quickest levelling of the path to peace and freedom." As a concomitant, it brings in greatly increased measure the duty, first of all, of becoming familiar with the long-term Christian solution to the international problem, and secondly of joining hands with all who will help to bring it into being. These are urgent tasks since they transcend ordinary problems and cut across all every day interests. Our country must both win the war and then the peace. Since this nation will be a prominent if not a dominant figure at the next peace table, it behooves us to begin now to make better known the broad general principles of the Christian solution as set down by the Holy Father and church leaders in this country. Inasmuch as all Americans are interested as never before in the next peace and world reconstruction, the subject is one that will be discussed at every turn, in private conversation, in public discussions, in the public press, and in radio forums and addresses. We will be happy to make available to all N. C. C. M. affiliated organizations, or any officer requesting them, one copy each of three pertinent pamphlets which are highly recommended. These are *America's Peace Aims*, *The World Society*, and *Crisis of Christianity*.

Three New Pamphlets Sent Free on Request To N. C. C. M. Affiliates

"The Five Conditions of a Just Peace" set down by our Holy Father form the guide for the recently issued booklet, *America's Peace Aims*, published by the Catholic Association for International Peace. A second pamphlet just published by various committees of the Association, *The World Society*, makes proposals for a world organization after the war in which there can be peace on earth for men of good will. The introduction to the latter describes it as "a statement of the principles and foundations of a just peace as understood by a group of American Catholics interested in the restoration of law and order for all nations and peoples. . . . It (the statement) hopes to unite men on the fundamental issues involved in the constructive principles and practical aims that should govern a well-ordered world society."

A third pamphlet, *Crisis of Christianity*, a statement of the Bishops of the United States issued on November 14, 1941, "expresses their mind on the historic position of the Catholic Church regarding the solution of problems incident to the present international and national situations." Our episcopal leaders point out first of all the fact that "Christianity faces today its most serious crisis since the Church came out of the catacombs." Expressing condemnation of Communism and Nazism distinguished from the Russian and German people the Bishops call attention to the Papal Peace Points and describe fundamental values in world reconstruction. With the Holy Father they hold out hope for tomorrow "when the ruin of this world hurricane is cleared, and when the onset of a reconstruction of new social order (which is a desire worthy of God and of man) will infuse new courage and a new world of profusion and growth in the garden of human culture." Adequate defense of our country, respect and reverence for authority of civil officials also is urged.

The Bishops in addition urge on us "most careful study" of the papal peace points and conditions for a world reconstruction based on justice and charity. Study of the above mentioned pamphlets by individuals and promotion of their distribution by organizations is an excellent way of carrying out that admonition. To N. C. C. M. affiliates who wish to cooperate in this way we will be happy to send one copy of each of these pamphlets. For those who would like larger quantities for further distribution, they may be secured at the following rates: *America's Peace Aims* and *The World Society*, 10 cents per copy or $1.00 per dozen; *Crisis of Christianity*, 7 cents per copy, $4.50 per 100, postage included.

Radio and the Non-Catholic Mind

It was not possible in last month's issue of CATHOLIC ACTION to report all N. C. C. M. events of the month. One not included was the address of our executive secretary at the Catechetical Congress on the subject, "The Radio Apostolate," in which he extolled radio as the best means of reaching the non-Catholic mind.

After discussing the growth in tolerance in America and the improvement in the disposition of the people to be reached, Mr. Heffron noted that there has been "some relaxation of the stringency with which the Catholic message has been shut out from the means of communication." He mentioned in particular the growth of the Catholic theater movement, the use of religious motion pictures, and the use of the secular press by Karl Rogers and the Catholic Information Society of Narberth.

"Nevertheless," Mr. Heffron continued, "it seems to me that a more recent invention provides an even readier solution to the problem of how to reach non-Catholics. Because radio is a business impressed with a public interest—as the lawyers say—it is under statutory obligation to serve the public; or, again in the language of the lawyers, to serve the public interest, convenience, and necessity. If religious people are sufficiently alert and energetic, they will see to it that the fact is brought home to the broadcasters that the 'public interest, convenience, and necessity' comprehends religion. Hence there should not be and there is not the same difficulty in getting radio time for presentation of the Church's message, as there is in getting newspaper or magazine space for the same purpose. . . .

"There are today 880 radio stations in the United States; and I don't suppose there is a square inch anywhere in this country that doesn't have accessible to it the service of one or more of them.

"Hence without discounting the value of the other instruments of communication, I think one can pretty confidently say that radio offers the best possible solution of what I have suggested as the chief problem of apologetics—the problem of how to reach the non-Catholic mind.

"But we Catholics are not using radio as much as we should. Every commercial station in every community where there is an appreciable number of Catholics, should carry one or more Catholic programs on their sustaining schedule; that is, free of charge. If they don't, I am afraid that, in nine cases out of ten, you can lay it to the fact that Catholics have not sought radio time or have not sought it with sufficient persistence coupled with a knowledge of their rights and a readiness to offer a good program.

"The theory of the law is that the proprietors of radio stations, unlike the publishers of newspapers, are not the real owners of their medium of expression. They own the physical equipment; but without a broadcasting license the physical equipment is useless. They do not own radio; the public owns radio. And broadcasters are permitted to use it by mere license, not by right. Furthermore that license is predicated upon the condition that they use it not for their own benefit, primarily, but for the benefit of the public. It is all right if they make a profit out of it incidentally. But they are not supposed to make a profit out of it at the expense of service to the public. The law requires, as I have said, that they book programs and operate their stations so as to serve the public interest. Certainly religious programs—like educational, cultural and entertainment programs—are in the public interest."

Have Your Own Program Featuring Msgr. Sheen—Plan a Lenten Series Now

Thirty transcribed radio programs have been produced by the National Council of Catholic Men and are available on a rental basis of $3 per program. Eighteen feature addresses are by Rt. Rev. Msgr. Fulton J. Sheen, six comprise the Holy Week drama, "The Living God," and six are by Rev. George Johnson and Rt. Rev. Msgr. John A. Ryan on educational and social subjects. One series of six programs by Msgr. Sheen on "The Seven Last Words and the Seven Virtues" is especially suited for Lenten broadcasting. Full information on the broadcasts is available on request.

Motion Picture Reviewers And Morality

What some reviewers of motion pictures for the daily press know about moral law isn't much, judging from the treatment they have given Greta Garbo's latest film and its original Class C rating by the Legion of Decency. (The condemnation was lifted subsequently when certain revisions were made in the film.) An example is the reviewer of a Washington daily who sounded off on the subject in his column on December 5. His remarks which are indicated in the letter below, drew the following letter from our executive secretary:

"In your review of 'Two-Faced Woman' on December 5 you presume to urge your Catholic readers, among others, to ignore the admonition of their duly constituted spiritual leaders, telling them, 'Oh, g'wan and see it. Why not?'; and in the course of your argument you deliver yourself of a good deal of moral mush. Certainly no one can coerce your conscience on these matters; but it does not seem too much to ask that, as something of a 'public teacher,' you be somewhat more mindful of your responsibilities. The publisher of your paper—a family paper—has some responsibility, at least, to the families of the community; and one would think you would have some responsibility to the publisher.

"You say, 'what is more important than the moral issues involved—at least, it should be—is how "Two-Faced Woman" stacks up as entertainment.' But surely you cannot mean that. Suppose, for instance, the picture being reviewed consisted of lying propaganda for Nazism? Or of a glorification of crime? Or of the kind of pig-sty pornography that is filmed for 'stag' parties? Would its entertainment value still be the paramount consideration?

"Again, you say 'you have no idea what my moral standards are (besides they're my own business) and I wouldn't have the faintest notion what yours are (they're your own business, too).' But even if you have no interest in whether you're writing for liars, murderers, thieves, adulterers, perverts, or panderers, we, the readers of the *News*, have a right to be concerned with whether you're a liar, a murderer, a thief, etc. Some of us are concerned, too; and we don't think you're any of those things. Only we don't want you talking as if you were, or saying that it doesn't make any difference.

"Finally, isn't it rather ungenerous of you to do your little bit to sabotage a force for good that everyone admits has tremendously improved screen fare in recent years—and that in behalf of a picture that you say is disappointing and boresome, and that is, by your own admission, at least somewhat on the risque side ('Even seeing Garbo slither and whisper "Not yet" begins to get monotonous after the umpteenth time . . .').

"We're in this war because of a lack of right moral principles on the part of our enemies. Let's at least act as if we had some ourselves."

N. C. C. M. Affiliated Societies

Meetings and Reports of Diocesan Organizations

Annual meetings of four diocesan laymen't societies affiliated with the National Council of Catholic Men were held in recent months in which encouraging progress for the past year was reported and plans laid for the year to come.

San Francisco

At the third annual convention of the Catholic Men of San Francisco, delegates heard the reports of the district presidents and a heartening address by the Most Rev. John J. Mitty, Archbishop of San Francisco. His Excellency extended congratulations and assurance of his gratitude both for what had been done and what had been attempted. "I mention this," His Excellency said, "because there is usually a temptation that comes to those who strive for spiritual results. 'What's the use? We are not accomplishing anything compared with our efforts and sacrifices.' This is a natural temptation that comes to everyone who is striving to accomplish something in the spiritual order. I want you to be prepared for that difficulty and not to give way to discouragement or to indifference, but to realize the lesson which Christ Himself taught: To go forward and continue to labor and to sacrifice."

"I also wish to express a fervent prayer that your work will continue, that it will be intensified and enlarged, that others may join you and that, bit by bit, there may be a larger gathering to Catholic Action in each parish in this archdiocese, and that through the prayers and efforts and sacrifices of all of you the Kingdom of Christ may come into our hearts and our homes, bringing Christ's peace to our individual souls and to the whole world."

The chief objective for 1941-42 will be to continue work of organization: establishing parish circles and putting into effect their common program of Catholic Action.

Spokane

The sessions of the Spokane Diocesan Council of Catholic Men were made the occasion for a celebration of the anniversary of the issuance of the encyclicals of *The Condition of Labor* and *Reconstructing the Social Order*. Rev. Charles C. Miltner, C.S.C., president of the University of Portland, spoke on the influence of Pope Leo's letter at the noon meeting and on "The Unfinished Business of Social Reconstruction" at the public meeting in the evening at which B. B. Horrigan, president of the Council, presided. NCCS and USO were among the subjects of discussion at the afternoon session. Discussion club operations for this season began during the week following the meeting. "The Dignity of the Parishioner," by Rev. Bernard A. Sause, O.S.B., is the text being used.

Wheeling

An address on "The National Catholic Welfare Conference," by the Most Rev. John J. Swint, Bishop of Wheeling, featured a regional Council of Catholic Men meeting in Wheeling. His Excellency outlined the work in the various departments of N. C. W. C. in relation to the great national program of the Church, under the direction of the Bishops of this country. Particular attention was called to the work of the Lay Organizations Department, comprising the National Councils of Catholic Men and Women and the work of the Catholic Hour and the National Catholic School of Social Service.

Bishop Swint urged the affiliation of all societies with N. C. C. M. and N. C. C. W., so that the combined strength of all would give new strength to each one. All must answer the call for united Catholic Action.

The growth of the lay retreat movement in the diocese was discussed and the advantages of the men's retreat house at the Knights of St. George home in Wellsburg were set forth.

Deanery Moderators of Catholic Action Named By Archbishop Lucey

Eight Deanery Moderators of Catholic Action have been appointed for the San Antonio Archdiocese by the Most Rev. Robert E. Lucey, Archbishop of San Antonio, to serve as an advisory board to the Archdiocesan Moderator of Catholic Action, the Rev. A. F. Drozd. The priests appointed will supervise the work of the Catholic Action Councils of Men in their deaneries as well as other divisions of Catholic Action to be organized later.

The Moderators held a conference this week with Father Drozd on ways and means of improving the Catholic Action program in the Archdiocese. Among other subjects discussed were the Confraternity of Christian Doctrine and the National Organization for Decent Literature, both of which will be set up throughout the Archdiocese within the near future. Suggestions were offered by Parish Councils of Men, the chairmen of which are to be furnished with report sheets that are to be turned in at every meeting and kept on file.

The Moderators are the Rev. Edward Jansky, representing the Victoria Deanery; the Rev. J. J. Leopold, New Braunfels Deanery; the Rev. E. J. Dworaczyk, Floresville Deanery; the Rev. A. A. Gitter, Fredericksburg Deanery; the Rev. H. V. Hug, Shiner Deanery; the Rev. Joseph Pustka, Weimar Deanery, and the Rev. John Gerbermann, D'Hanis Deanery. Dr. John G. Bowen, Field Representative of the National Council of Catholic Men, also took part in their first meeting.

It also was reported that ten thousand cards announcing the Rt. Rev. Msgr. Fulton J. Sheen's new series of addresses being presented over the nation-wide Catholic Hour have been distributed by 111 Parish Councils of Men in the Archdiocese. The cards have been sent to 6,500 non-Catholics who had requested Catholic literature and information during the recent census taken in the Archdiocese, and to other non-Catholic friends.

Francis J. Bowen, Archdiocesan Representative of Catholic Radio, sent out a letter of instructions to all parish presidents advising them in the method of procedure in the distribution of these cards.

Mr. Bowen called attention to one instruction in particular, namely, having the boys of the parish address the cards, hoping in this way to stimulate the boys' interest in the Men's Council and the work of Catholic Action.

Sustaining Members Added To Kansas City Councils

A total of 12,576 sustaining members are now enrolled in the 200 odd Parish Councils of Catholic Men and Women throughout the Diocese of Kansas City, according to final reports of the membership drive conducted early last fall and presented December 19 at a joint meeting of the diocesan executive committees of the councils. Of this figure, 7,292 are women and 5,224 are men. The total is more than 3,000 in excess of last year's figure.

The greatest increase is noted in the Parish Councils in Kansas City where the total this year is 7,996 as compared with 5,071 last year. The parishes in the 10 divisions outside Kansas City proper account for 4,519 sustaining members as compared with the 4,033 which was considered an excellent showing last year.

The Council of Catholic Women has 4,718 sustaining members in Kansas City parishes while the Council of Men has 3,299. Outside the city, the women have 2,574 while the men have 1,945.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

U. S. Catholics Send $300,000 to Pope to Distribute in Christmastime War Relief. . . . Catholic U. Campus is Made Independent Civil Defense Area. . . . College Head Advises Students to Prepare for Part in War. . . . Many American Marists in Pacific War Areas. . . . Nun Gives Her Life to Save Orphans, Aged in Fire. . . . Maryknoll Convent in Hong Kong Believed Serving as Hospital. . . . Asserts a Dictator Shifted Allegiance of World to Christ. . . . Ten New England Jesuits in Philippines. . . . Bishop Forms Children's Legion to Pray for Men in Armed Forces. . . .

REQUIEM Mass in Honolulu for Priest Killed in Action. . . . Children's Prayer Crusade for Men in Armed Service. . . . Concern Felt for American Capuchins in Guam. . . . Unused Rosaries Sought for Men in Service. . . . Archbishop Gives Blood for Injured Soldier or Sailor. . . . Catholic Press Editorials Call All Americans to Country's Defense. . . . Bishops' Letters Urge All to Full Support of Nation's War Effort. . . . 100 Seminarians Receive Holy Orders at Catholic U. . . . Catholic Hospitals Give First Aid Courses for Nuns. . . . Men's Council Distributes 10,000 Cards Announcing 'Catholic Hour' Addresses. . . .

BISHOPS Urge Pope's Peace Plan be Followed to Make American Victory 'Benediction to World.' . . . Nation Prays and Acts, Says President; Flays Hitler Blows at Religion. . . .Government Requisitions Services of Maryknoll Nuns in Manila Hospital. . . . Writer Lauds American Priest Who Remained at Post in Moscow. . . . Msgr. Arnold, Chief of Chaplains, Made Brigadier General. . . . 116 of 250 Jesuits in Philippines are Americans. . . . Practice of Religion is Called Safeguard of 'Bill of Rights.' . . . Council of Catholic Nurses Issues Call to Emergency Service. . . . Attack on Hong Kong Causes Concern for 40 American Missioners. . . . Catholic Made Premier of British Columbia. . . .

BISHOPS' Ringing Statements Pledge Nation Full Support. . . . Bishop's House in Honolulu Bombed. . . . NCCS Provides News, Features for Service Publications. . . . Catholic Press Voices Vigorous Support of America's War Effort. . . . More Than 1,200 U. S. Missioners Laboring in Pacific War Zone.. . . Nazi Seizure of Motherhouse as Priests Fought for Reich Noted in Prelate's Sermon. . . . 165 of 384 Chaplains Serving with British Army are Irish. . . . New Wave-Length Makes Vatican Broadcasts Receivable in England. . . . Catholic Librarians Pledge Aid in National Defense Book Campaign. . . . King of Jugoslavia at Mass Celebrated by Card. Hinsley. . . .

THREE Bishops Named; Msgr. Willging to Head Pueblo See. . . . Myron Taylor Speaks on Vatican Visit; His Tribute to Pope. . . . U. S. Missioners Will Remain in War Zones, Maryknoll Superior Announces. . . . Blessed Mother Besought in Capital for Peace as Nation Suffers War Blow. . . . 84 Schools Represented at Regional Catholic School Press Session. . . . Broadcast Network for Men in Service Formed by NCCS. . . .

U. S. Patronal Feast of Immaculate Conception Observed Throughout Nation. . . . Bill of Rights Anniversary Also Marks Establishment of Religious Freedom in U. S. . . . German Prelate, Deploring Nazi Attacks, Cites Duty to Defend Church in Reich. . . . Winners of C.P.A. Awards for Theses on Catholic Press Announced. . . . Youth Apostolate Outlined in Pamphlet by Bishop Duffy. . . . Pan-American Child Congress Committees Include Seven Priests. . . . Mission Crusade Plans Broadcasts to Latin America. . . . U. S. Astronomer Honored as Pope Opens Pontifical Academy Year. . . . Card. O'Connell Urges Prayers to Bl. Virgin to Intercede for Peace. . . . Secular Press Lauds Bishops' Statement on 'Crisis of Christianity.' . . .

TITTMANN, Charge of U. S. Mission, Takes Up Residence in Vatican. . . . U. S. Missioner Escapes Japanese Gunboats by 6-Hour Swim in China Sea. . . . Society for Preservation of Sacred, Patriotic Music Formed. . . . Catholic Lay Leader Made Special Assistant to Secretary of Navy. . . . New Regulations Exempt Articles for Religious Use Under Jewelry Tax Law.

The 1942 competition sponsored by the Literary Awards Foundation of the Catholic Press Association will be held during February—Catholic Press Month. It will embrace a contest in fiction writing and another in feature writing, with identical prizes offered in each.

Interests of Our Catholic Youth

A Contribution
of the
N. C. W. C. Youth Department

VII. An Introduction to Catholic Action. *By Rev. William Ferree, S.M.*

THE accompanying article is the last of a series published in the "Youth" section of CATHOLIC ACTION. *The author, well-known in the United States and abroad for his leadership in the Pax Romana movement, is especially well qualified to discuss Catholic Action from the viewpoint and interests of youth.*

It is important to note that in almost every country the development of Catholic Action in the strict sense has begun with the youth groups. It is there also that the greatest interest is being manifest in the United States as the movement gathers strength. This is as it should be, as was indicated by Pope Pius XI in his first encyclical, Ubi Arcano Dei, in which he "promulgated" Catholic Action to the whole Catholic world. It is important to notice, however, that in the accepted language of Catholic Action, "Youth" embraces the age group 16 *to* 28 *or* 30. *The groups below* 16 *are regarded as preparatory to Catholic Action. This fact will explain the freedom with which more difficult phases of Catholic Action theory are included in an exposition intended primarily for youth groups. It is planned to publish this series in pamphlet form.*

Fourth Characteristic of Catholic Action—Authority of the Hierarchy:

Now we come to the last great characteristic of Catholic Action—the fact that it is under the direct authority of the hierarchy. In a certain sense this is the *most important* characteristic, for if it is neglected, then the whole of Catholic Action is falsified and becomes a real danger to Catholic life instead of a great ideal perfection.

Why So?

The fact that Catholic Action is thus directly under the authority of the hierarchy flows from its very essence as a *participation* in their apostolate. Here we can return to the oft-repeated question, whether the Bishops and the Pope can engage in Catholic Action. You will remember that this is always asked as if the hierarchy were being excluded from something to which they ought to belong, but it should now be evident what a misunderstanding lies behind this question. The Bishops are not directly incorporated in Catholic Action, not because of any kind of exclusion but because their work is very much superior to Catholic Action. It *is* the apostolate of the hierarchy, their *work*, in which the laity can only *participate*, and it is this participation which is specifically "Catholic Action."

No Mandate from the Bishop—No Catholic Action:

The first result of this fact that Catholic Action is directly under the authority of the Bishops is that without a direct and specific mandate from the Bishops it is impossible to talk of being engaged in Catholic Action in the strict sense, no matter what good work one may be doing or what organizations one may belong to. These other organizations are *good*, they have their work to do, they *must continue*, they *must be helped in every way*, but *they simply are not Catholic Action.* That only can be Catholic Action which is so designated by the Bishop. There is such a thing, though, as working *towards* Catholic Action, which is open both to individuals and groups; but more of that later.

The Priest: the "Soul of Catholic Action":

The authority of the Bishop is ordinarily exercised through an official ecclesiastical assistant, or chaplain, is one of the most important practical points in the whole scheme of Catholic Action. Pope Pius XI frequently called the priests the "soul of Catholic Action" and this is a good figure, for if the ecclesiastical assistant does not know his work or does not perform it well, there will be no life in Catholic Action, no matter how much talk and effort is expended on it.

Thus, we see once more that although the clergy are not officially a part of Catholic Action, Catholic Action still depends upon their work to an extraordinary degree, and Pipe Pius XI has said that their assistance to Catholic Action is "one of the principal duties of the pastoral charge." So strong was his conviction on this point that he maintained that "the pastoral theology of another day will now no longer suffice."

"Thinking with the Church":

From what has gone before it will be easy to understand that in Catholic Action the phrase "thinking with the Church" or "thinking with the Bishops" can have an altogether different significance, than it could ever have had before the advent of Catholic Action.

Example:

I believe it is Jacques Maritain who has said that one of the most fearful aspects of the nineteenth century was the great separation in social thinking between Pope Leo XIII and the rest of the Church. Looking back now on the Encyclical "Rerum Novarum" from the vantage-point of half a century we can see that the Holy Father was right in every important point, and that the quicker the whole body of Catholics could have come to his way of thinking in the social field, the better it would have been for the world. Yet it has taken us a half century to come to this realization, and some Catholics (perhaps they are not few) have not realized it even as yet. An even stronger example could be found in the long centuries that passed before Christian charity triumphed over the institution of human slavery.

Now it should be rather evident that if the whole Catholic world were organized, after the fashion which has just been outlined in this study with study clubs in every parish, in every diocesan council, and in the national council with a quick transfer of influence down through these different levels of Catholic Action and a quick translation into action through the "Inquiry method" and "cell technique," then such direction as "Rerum Novarum" from the Holy See could penetrate the whole Catholic life effectively within 10 or 15 years, instead of the 50 to 100 (or even longer) now required. Truly Catholic Action can be the beginning of a new epoch in the history of the Church, as Pope Pius XI suggested.

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The Family Life Bureau

Visual Mass Explanation Among Year's Innovations in Motor Mission Field

Praise for Dr. Schmiedeler's "Cooperation"

EXPLANATION of the Mass, step by step, while an open-air Mass is being celebrated, is one of several new ideas that have been put into practice in the motor mission field in the past year, according to an article, "Trailing the Trailer Chapels," by the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, National Catholic Welfare Conference, in the current *Homiletic and Pastoral Review.*

The article, one of a series of reports written annually for the *Review* by Dr. Schmiedeler, provides a summary and evaluation of trailer chapel work in rural areas during the past year.

The work was carried on in 25 dioceses in 1941, and week-long missions were held in 150 country towns, the article states. "The reports for 1941 show 18 auto trailers or 'churches-on-wheels' now engaged in rural motor mission work," Dr. Schmiedeler says.

"Besides this, a considerable number of autos and trucks with adjustable pulpits and other equipment are being used instead of the fully equipped trailer-chapels. All furnish definite evidence that the rural mission trailways are growing rapidly."

In addition to visual explanation of the Mass, new ideas used during the year included the adoption of an amateur program staged immediately following the religious program, use of a motor mission chapel in part as a circulating library center and use of the pulpit dialogue in explaining Catholic doctrine.

"An outstanding point in all this year's reports was the enthusiasm of the motor missioners," Dr. Schmiedeler says. "There were many expressions of hopefulness and of conviction regarding the possibilities of the work. There was not one note of pessimism or of failure. All seem thoroughly convinced, not only that the rural harvest in America is ripe, but also that it can and will be garnered."

Reviews of Dr. Schmiedeler's Volume on Cooperation

MANY favorable book reviews of Dr. Schmiedeler's new volume: *Cooperation: A Christian Mode of Industry.* (Catholic Literary Guild, Ozone Park, New York. $1.50.)

The following are a few review notices given the new book by the lecturer in cooperation, the School of Social Sciences, Catholic University of America.

"The book will serve as a valuable reference or as easy and interesting introduction to its subject. Its content might be divided into three main categories: the philosophy of cooperation, the physical essentials of the various kinds of cooperatives, and a description of how cooperatives have actually worked. . . . This volume should be added to the library of everyone who wishes to be abreast of the significant elements in the turgid economic currents of the day."—*Catholic Educational Review.*

". . . most popular in tone is Father Schmiedeler's *Cooperation.* After a brief introduction it starts right in with concrete human experience. . . . In 218 pages of example, history, theory, the author covers a lot of ground."—*The Commonweal.*

"Outstanding among the champions of the Cooperative Movement is the Reverend Dr. Edgar Schmiedeler, O.S.B. . . . Concisely does the author explain the methods of Cooperation. Clearly does he picture the benefits accruing to the people from producer, consumer, service and credit co-ops. . . . *Cooperation: A Christian Mode of Industry,* contains a wealth of practical information. It is highly recommended not only for the general public, but also as a textbook for schools."—*The Sign.*

"Whether or not the reader holds with the Cooperative Movement or is against it, Dr. Schmiedeler's authoritative presentation should prove both interesting and enlightening . . . a scholarly and wholly humane Benedictine . . . who is versed in the farmer's problems and who encircles with an embracing vision the Cooperative Movement."—*Our Sunday Visitor.*

"One feels that in *Cooperation: A Christian Mode of Industry* there is to be found a great deal of practical reading matter. . . . The style of the book is simple and clear. Father Schmiedeler's many years of teaching at St. Benedict's College, Atchison, Kans., and at the Catholic University, have not caused him to lose contact with the language of the common folk."—*The Cooperative Consumer.*

An Introduction to Catholic Action— (*Continued from page* 29)

To Conclude:

When the author began this series, he knew that it was presumptuous to outline the whole of Catholic Action in a few pages and does not know how well he has succeeded in avoiding the dangers of this presumption; so he would like to add here a fifth great characteristic of Catholic Action, which is, considering the present circumstances, one of the most important for readers of this study. This characteristic is that nobody, no matter who he may be, can fully explain what Catholic Action is in a pamphlet. If you have been interested in this outline, therefore, you must *not* think that you now have everything clear. All you must think is that Catholic Action is much vaster and much more significant than it looks to the casual glance; and perhaps this persuasion will lead you to *study it further* and to try *to work towards its realization.*

Work to Do:

For you must remember that Catholic Action is not yet fully realized. In every country of the world it has created great changes, but in some countries it has advanced rather far, in others we see only the first stirrings of effort to realize it. Furthermore, within these various realizations some of the characteristics which have been outlined may be more developed, others less so. As a result of this fact you can see how difficult it may sometimes be to say of any single work, "This is Catholic Action," or of any other, that it is not. We can, nevertheless, give a real criterion by which we can know whether or not a work is Catholic Action. If it possesses *all four* of these great characteristics which have been outlined, then it is Catholic Action. If it lacks any *one* of them, it is not.

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Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

INDUSTRY

BEYOND VICTORY.—It must not easily be assumed that we shall win the war. So the President warns us. We face no easy task. But the odds favor us, not only because of our physical resources, but for this equally important reason: the whole nation knows pretty well what it wants to do and will pull together in getting it done. Minds, wills, and muscles will be harnessed to our war chariot. This is as it should be. Unity of purpose and of action are imperative. Yet this sudden welding of most Americans into one makes our peace time disunity and disregard for the common welfare all the more tragic. The resources were there. But we had very little agreement as to their overall purpose, less unified action to achieve it.

WHY IS AN ECONOMIC SYSTEM?—Pius XI gave a succinct answer to that question: "Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood," etc.

We have been making some fitful efforts thus to "soundly establish the social and economic organism."

Progress has been slow but real. During the war we cannot demand priority for social re-organization. That is not such a set-back as might appear. Actually social re-organization was never conceded the right of way by most people. It may be possible to give it as much consideration as it had before December 7. Some so-called "social gains" may be lopped off, but opportunity—e. g., for labor-management-government collaboration should be enhanced and thinking, talking, studying about a future "sound social and economic organism" is not out of place. It need subtract nothing from the "war effort." People shall still have spare time and unused mental energy.

THE HOME FRONT.—Furthermore, sound principles are needed now to avoid waste of both material and human resources. Conflicts, disorder, unemployment cannot be dissolved in a bath of patriotic fervor. Mr. Reuther of the Auto Workers quotes "a Cabinet Member" to the effect that "You have a good plan to speed production and help employment—but it won't be used. It comes from the wrong source." In other words, American industry has not accepted Pope Pius's recommendation that workers be given a modest share in management. Because that principle, among many, was left nesting quietly in the encyclical, certain labor leaders, who are most concerned in the matter, warn us of needless unemployment and dissatisfaction in the ranks of their unions. They are happy exceptions where union brains are admitted to the planning councils. But they are exceptions. So even now there is room and need for a few encyclical ideas.

SWORDS TO PLOUGHSHARES.—Some day, please God, our struggle on land and sea will be won. If it lasts two or three years industry will shift nearly twenty-five million men to war production. This is the estimate of the National Resources Planning Board. Shifting them in will be hard enough, as evidenced by snags already discovered. Shifting them out will be much harder. *Now* we know what we want and intend to get it. *Then* the objectives will be cloudy and the common front broken. On another armistice day, after the shouting dies, the question will arise: "What next?" There shall have to be an answer. There will be many answers. If the Catholic answer is to be only a whisper or a grunt it will not count heavily in subsequent arrangements. If the answer of Catholic leaders is quite unintelligible to the crowds that fill our churches it will not carry much weight, for it presumes their participation. Hence our responsibility for social education is greatly increased, not lessened, by this war and its implications.

HOW MUCH EMPHASIS?—"Father is intoxicated with the social question. He can't talk about anything else." This complaint was registered recently in an informal rectory discussion. It was a highly exaggerated criticism. It had nothing to do with the present emergency. It brings up again the baffling problem of right proportion—specifically in fitting the Church's social teaching and Catholic activities arising therefrom into the whole picture of Catholic doctrine and life. What and how much does the Church, as indicated by her highest authorities, set out to accomplish in this field? How important does she conceive her social doctrine to be, and particularly that part of it which deals with economic rather than civil and political relations?

How much emphasis do the Popes lay on social-economic morality and its promotion? They say and most all of us admit that it is their "right and duty" to enter the lists for social justice. How serious do they consider that duty? Is the emphasis of their official statements reasonably well reflected among us? How well do we know and appreciate the truths and precepts synopsized in the "economic" encylicals? How practical is our acceptance and fulfillment of the obligations there imposed? Are we getting on with this phase of Christian progress as rapidly as we should or as rapidly as might be expected? How well do our people know the Pope's mind? What should they know and do, under existing circumstances, to be in substantial unity and harmony with their divinely appointed heads?

Answers have been given to these questions! The answer of some industrialists mentioned by Pius XI—that the encyclicals should not even be read to our people. The answer of certain social planners and labor leaders, who assert that the Church should no nothing else but fight for higher wages. The answer of the occasional orator who revels in the conviction that we have done all things well; or of the leftist anti-clerical who avers that we have done nothing. These answers are a little too vague. Possibly no very definite answer can be made to some of those queries. However, we think it worthwhile to tussle with them through a few issues of this column. This is not merely to defend the alleged "intoxicated" priest. It is to re-examine the reason-for-being of social education and social action, to relate it to other Catholic responsibilities, and with necessary brevity to determine some of the obligations it lays upon the normal Catholic in his daily life.—*Father John M. Hayes*, of the Staff of the N. C. C. W. Social Action Department.

PEACE

VARIATIONS ON A THEME.—In his Christmas Message Pope Pius XII showed another facet of the five points for a just peace which he first gave to the world at Christmas, 1939.—THE THEME. In 1939, he phrased them in the form of positive declarations of the conditions which must exist if there is to be a just peace: 1. "The right to life and independence" of all nations. 2. Disarmament and liberation from the rule of force. 3. International organization. 4. Fulfillment of the needs and just demands of all peoples, including minorities. 5. Observance of principles of justice and charity by statesmen and peoples.—THE LOSING VICES. In 1940 he stressed the spiritual qualities which are necessary in order to fulfill the conditions—rather, the triumph over the pervasive vices which make their fulfillment impossible, i. e., 1. Triumph over hate. 2. Triumph over mistrust. 3. Triumph over the distressing principles that utility is a basis of law and right, and that might makes right. 4. Triumph over those germs of conflict which consist in two-sided differences in the field of world economy. 5. Triumph over the spirit of cold egoism which leads to violation of honor and sovereignty of states, and the righteous, disciplined liberty of citizens.—NO LEBENSRAUM FOR THESE. This last Christmas—1941—he asks for the abolition of those international practices which spring from the vices listed above. These practices can have no place in an order where the five conditions he laid down in 1939 are fulfilled. There can be no room, the Pope says: 1. For the violation of the freedom, integrity and security of other states. 2. For open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility. 3. For that cold egotism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them. 4. For a total warfare or for a mad rush to armaments. 5. For the persecution of religion and of the Church.

IS ANYBODY LISTENING?—The Pope keeps talking. Is anybody listening in the United States and will his words have any effect when the time comes—God speed the day—to make the peace?—YES—ARE YOU? The Bishops of the United States in their message "The Crisis of Christianity" stress the importance of acceptance of the Pope's program and recommend serious study. A special Committee of Bishops is charged with the task of disseminating knowledge of the program, and will soon issue a manual explaining the details. The National Council of Catholic Women is launching a study campaign among its membership, Catholic schools and colleges, and Newman Clubs are participating in an essay contest on the program sponsored by N. C. W. C. Social Action Department. National and local Catholic organizations are sponsoring lectures and radio talks. . . . The National Catholic Welfare Conference, and the Catholic Association for International Peace, will supply material and suggestions to individuals and groups for an extension of this most necessary work.

CITIZENSHIP

VOTING IN WAR TIME.—The importance of the individual citizen's voting is intensified in war time when officials of the government are necessarily given more and wider powers—and when it is vitally necessary that the elected officials be worthy—and when there is a special need to preserve democratic practices. The Archdiocesan Council of Catholic Men in San Antonio has just done a good and timely piece of work in urging its members to vote on civic and moral grounds. SOME THOUGHTS ON VOTING AS A DUTY.—In the October issue of *The Ecclesiastical Review*, the Reverend John H. Schwarz, writing on "The Moral Obligations of Voting," stated that at a primary election held early last year in a large Mid-Western city at which members of the school board, some municipal judges and a state supreme court justice were to be elected, only 12 per cent of the registered voters turned out. At the final election only 25 per cent voted. One of the reasons Father Schwarz gives for the neglect of this civic obligation is that the citizen loses the sense of individual responsibility because of the tremendous number of people who should be participating in the election of representatives. Among the many authoritative documents Father Schwarz quotes on the general moral duty of voting is a 1939 Pastoral of Archbishop John T. McNicholas of Cincinnati: "In our form of democratic government, the people, in the last analysis, must be held responsible. The voters through their suffrage and by public opinion can and should govern the country. It is most important, therefore, that the good citizens be thoroughly impressed with the importance of voting. Those who habitually refrain from voting cannot but exercise an influence for good or for evil on the community," and, "Whether or not elections seem important, the principle of voting habitually is important. Only a conscientious judgment, seriously formed, can justify the voter in remaining away from the polls."

THE DUTY OF VOTING RIGHT.—In outlining the general principles that should guide a citizen in voting, Father Schwarz quotes the American Hierarchy (1840) to the effect that the franchise is to be used for the public good "and that if yielding to any undue influence you act either through favor, affection, or the motives of dishonest gain against your own deliberate view of what will promote your country's good, you have violated your trust, you have betrayed your conscience, and you are a renegade to your country."

An Introduction to Catholic Action— (*Continued from page* 30)

Hard Work to Do:

But will Catholic Action retain this form which Pope Pius XI labored so hard to give to it? That is hard to say. It is complex, difficult to understand; and for that reason is under constant pressure from people who do not understand it, and substitute their own ideas in its stead. Here in America, for instance, almost any good work that you could name is being called Catholic Action by some group or other; and who knows but that if they are persistent enough such groups may eventually have their way. Moreover, the ideas of Catholic Action are powerful, dynamic, in a certain sense almost revolutionary, and some people who understand them do not like them. Perhaps they also will have their way. Even if they do not have their way, they must necessarily have some influence, and we can expect the idea of Catholic Action to evolve further, even as it evolved to some extent in the expression of Pope Pius XI himself during his long Pontificate. But all those who understand it—and find it good—must carry the burden of keeping it, as nearly as possible, what it is, in opposition to those who want to change it. It will be hard work.

Once More, This is Theory:

Let us conclude now with the words with which this series began. All this is theory. It is not something of immediate application, but something to be kept in the background of all the work of a group, something to be aimed at as a sort of goal of all its methods and organization.

The Confraternity of Christian Doctrine

The Gospel in Action
Newman Club at University of Maryland
"Tolle Lege"
A First Communion Catechism
Catholic Biblical Sunday

CHRISTMAS PLAYS improvised from the Confraternity edition of the New Testament were promoted by high schools in the Diocese of Kansas City as a result of their study of the Gospels this year. In all the Catholic high schools the students of the second year, and in many those of the third and fourth year also, are using for their classes in religion the New Testament and the discussion material provided by the Confraternity. Among the Confraternity publications "The Life of Christ in Pantomine and Dramatization" is proving popular as a stimulus to dramatic activity within and outside the classroom.

St. Mary's Academy of the Sisters of Mercy, in Independence, Mo., was among the schools using plans for Nativity plays adapted directly from the New Testament. Earlier in the fall its students developed two incidents from their study of the Gospels—"Child Jesus in the Temple," and "Christ Calls His Apostles"—producing them both at an assembly period of the school and at a meeting of the almnae. The young performers took great pride in using the exact text of the Confraternity edition in all the speaking parts and readings in their productions."

(NOTE: *The above bits of news come to us from Sister Benita of St. Mary's Academy, Independence, where the Confraternity program is promoted through the efforts of the Sisters of Mercy.*)

* * * * *

THE NEWMAN CLUB ACTIVITIES.—Word comes from Father Terence Kuehn, O.F.M., chaplain at the Newman Club of the University of Maryland, who says: "At present the Newman Club at the University of Maryland is made up of a small but interested group which meets every second and fourth Wednesday of the month to discuss the New Testament, Life of Christ Series. The choice of text for discussion was decided because the knowledge of the Life of Christ will give the students a common ground with their non-Catholic friends who frequently know the Bible much better than Catholics do and naturally speak of that which they know.

"Twice a month a student's religious bulletin is placed in the hands of each Catholic student. The Catholic Book shelf in the University library is managed by the club." It is the aim of Father Kuehn to procure good biography for the open shelf.

"The Prospectus of Activities for the year 1940-1941 was the first of its kind. . . . The program included several religious quizzes; talks on 'courtship'; of the 'California Missions' and 'The Holy Lands.' Over 1,000 pamphlets on various timely Catholic subjects were distributed to the interested members of the student body."

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THE BIGGEST LITTLE PAMPHLET RACK IN THE WORLD.—During the recent Catechetical Congress held in Philadelphia there was on display the biggest little pamphlet rack in the world. This pamphlet rack is in the vestibule of the lower Church of "Old" St. John's in Philadelphia; it was established in conjunction with *The Catholic Information League* formed in December, 1936, by the Rt. Rev. Pastor, Msgr. Francis X. Wastl, "to enlighten and instruct Catholics and non-Catholics on Catholic beliefs and practices through the dissemination of Catholic pamphlets." This veritable storehouse of doctrine contains over 3,000 different pamphlets dealing with Catholic truth. These pamphlets have been gathered from all over the world and represent twelve different languages, including pamphlets in Braille for the blind. . . . Two copies of each pamphlet are displayed in a glass-panelled rack. They are arranged in sections according to their apologetic, moral, historical and devotional contents.

Father Leo J. Boyle, secretary of the Catholic Information League, thinks we Catholics should advertise—advertise the Truth. "Look around," he says, "and see what others are doing. . . . There is no better way of sharing our precious gift of faith than by telling others what it means to us. . . . The appeal of the pamphlet is its brevity." Father Boyle reminds us: "The motto of the Confraternity of Christian Doctrine is *'Deus Est'*—'There is a God.' Let us heed the mandate that made a careless, carefree youth a great saint and doctor of the Church, St. Augustine, when he heard the words *'Tolle Lege'*—'Take and read.'"

Distribution of Catholic literature is promoted by the Confraternity of Christian Doctrine as one of the means of salvaging souls adrift and of attracting youth and adult to this program of concerted action. Stop at the next pamphlet rack. "Take and read." Then pass it on that others, too, may know: "What is Truth?" (John 18:38).

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THE FIRST COMMUNION CATECHISM for children in the primary grades, prepared under the supervision of the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, from the Revised Edition of the Baltimore Catechism, has been published by St. Anthony's Guild, Paterson, N. J. The "First Communion Catechism" completes the series of Catechisms intended for children of grade school age. The text of the "First Communion Catechism" is based on the revised edition of the Baltimore Catechism published last June and intended for children about 12 years of age and older. Catechism No. 1, based also on Catechism No. 2, was published a few months ago for children of the intermediate grades.

This "First Communion Catechism" contains the text of indulgences granted to those who devote themselves to teaching or learning Christian Doctrine, prayers and short acts of faith, hope, charity, and contrition, a brief word to parents and teachers, and eleven short lessons embracing 54 questions. Footnotes refer to the corresponding questions in Catechism No. 2 upon which the First Communion is based. There is also an alphabetical index providing a handy reference to the text.

Plans are now being laid for carrying the series forward with a Catechism for high school students and adults.

The "First Communion Catechism" can be purchased from the Confraternity Publications Office, 1312 Massachusetts Ave., N. W., Washington, D. C., 5 cents per copy.

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CATHOLIC BIBLICAL SUNDAY.—The Very Reverend Thomas Plassmann, O.F.M., President of the Catholic Biblical Association of America, announces the selection of Septuagesima Sunday as the permanent annual Biblical Sunday. (Septuagesima Sunday this year is February 1.) The purpose of such action, Father Plassman states, is "the unfolding to the faithful of the spiritual values and priceless treasures of the venerable Book which she rightly claims as her own, and of pointing out the rare advantages that accrue from the time-honored practice of the devout and intelligent reading of God's Word in our Catholic homes."

Just Imagine!

Contributed by the N. C. W. C. Bureau of Immigration

IN A WHIRL.—Letters without postscripts attached to them these days have, it is beginning to seem to the N. C. W. C. Bureau of Immigration, almost an unfinished air, because no sooner do we write our clients the complicated instructions necessary on any given case, than word arrives that either alters its complexion entirely or modifies it considerably.

The constant changes in regulations of all kinds affecting not only the entry but the departure of aliens, to say nothing of the new rules effecting the entry and departure of citizens as well, is making us old before our time.

A recent instance in point is that concerned with the elaborate State Department forms for visa applicants. Beginning July 1, 1941, these forms had to be filed for all who were not native born citizens of countries of the Western Hemisphere. Then, one afternoon, just as we had sent in and were preparing to mail myriad documents relating to English, Irish, Scotch, Australians, etc., arrived a letter from the State Department returning the carefully prepared and well-scrutinized forms we had submitted in a previous case and informing us that since the applicant was a native of Ireland "it would seem" that he did not fall within the classes governed by the new procedure. We grabbed a telephone. "How about this?" we asked. "Three cheers for the Irish and all that, but do you mean that you are exempting only the Irish from the usual investigations?" The State Department laughed—or at any rate some one in it did. "Oh, no," they (or he) said. "The new ruling refers to all native born citizens of Great Britain and the British Dominions."

So right there started the scrapping of some earnest work on our part and on the part of many others—reams of typewritten forms and accompanying documents coming back wholesale—"the State Department is no longer conducting investigations in these cases. You may wish to submit them direct to the appropriate Consul." And on top of this, cables from some of our Irish clients applying at consulates in two different countries, which conveyed the idea that the consular officers handling their cases had not quite grasped the idea that the Irish are British and were insisting upon awaiting action by the State Department. Which little difficulty also had to be straightened out. This is just an instance—so if our letters are sometimes held up a bit, you won't mind, will you?

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CUBA NOT SO LIBRA!—One bit of excitement that developed a few weeks ago was an avalanche of cables from distressed would-be refugees still in Germany to relatives in this country, the tenor of all of which was "get me a visa for Cuba." Because those who live in terror of their lives in the occupied regions learn, by the grapevine route, of avenues of escape not yet perceived even by the interested relatives, friends, and welfare agencies in the United States. And now it was Cuba. Cuba had opened up again. But by what devious routes! Responsible welfare agencies hesitated to advise compliance with the procedure which, it became obvious, was necessary for the attainment of a Cuban visa, but faced with the plight of these desperate people (20,000 more German-Jews to be sent to the hell that is now Poland—and Catholics may care to remember that many Jews in Central Europe are their co-religionists) dared not try to dissuade those concerned from staking anything they had to get their dear ones on this sid of the ocean. It is necessary to realize in this connectio that our State Department will not give advisory approva for visas for persons who are not in a country where ther is an American consul, and there are not many left i Europe.

So the N. C. W. C. Bureau, which has spent its twenty one years of existence dealing openly or not at all with an and every government agency of whatever country, foun itself in the strange position of telling people that it woul be necessary to employ one of a certain group of attorney to arrange for a Cuban visa—that is, if they expecte to get it.

It was all above-board, of course. One deposited a thou sand dollars or so through a bank here—$500 for the bon guaranteeing to the Cuban government that the alien wil not become a public charge (quite all right); $150 as premium to the bank for posting a $2,000 maintenanc fund to be drawn against for living expenses if the alie cannot obtain a visa with which to get out of Cuba (al right, too); $150 to cover steamship fare leaving Cub (O. K.) *and* $200 for the attorney in Havana who get the visa—or $265 and up if the attorney is in New Yor and has to split the fee. In fact we've heard of peopl paying as much as $1,200 and going in debt to do it. Nov *that's* what we'd like to know about. Would you, or woul you not, say it's a racket?

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THE RUN-AROUND.—A poor bewildered German mis sionary has written to tell us that, having at last hear of us, he is just going to leave himself and his immigra tion troubles in our hands. He is fed up, through, *kapu* finished! And small wonder. Here's what has happene to him.

He arrived at San Francisco from the Far East with visitor's visa in June, 1939, and was admitted for one yea The war came and seeing no chance of getting back t Germany he applied for three years more. First mistak Any alien so rash as to ask for three years extension o temporary stay is assumed to be wanting to remain per manently and so the request is denied and it is suggeste to him that what he probably would really like is to g out and get himself an immigration visa. That's wha was suggested to our missionary. His not to reason why his but to do and die. Off he went for the Mexican borde where he was stopped, as it were, in his tracks. Permis sion to enter Mexico would have to be obtained from Mexic City. He wrote Mexico City. Mexico City wrote bac telling him that in due time he would receive an answe He is still waiting for it. Then he thought of Cuba an obtained a Cuban visa and went to Miami, all set to sa for Havana. But by that time, Germans were not bein allowed to leave the United States. He was informed tha he would need an exit permit but he waited for that an that didn't come either. So now he is back in Oklahom which is where he started.

"I have already spent more money for the American vis which I have not yet," he writes plaintively, "than for m trip from the Far East to the United States." From whic you will draw the moral, kind readers, that it is simpler an cheaper to drop your immigration problems in the lap c the N. C. W. C. Bureau.

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

Godless Education Means Godless Democracy, Bishop Peterson Tells Educators

A "TENDENCY to ignore God in education which can only mean to ignore Him in democracy" was denounced December 7 by the Most Rev. John B. Peterson, Bishop of Manchester, N. H., and President of the National Catholic Educational Association.

Speaking before 150 representatives of 16 New England Catholic colleges and universities at the New England sectional meeting of the Association at Boston College, Bishop Peterson said the growth of such a tendency "would mean the reign of materialism, which, illogically, they are embracing today who most vehemently denounce its awful consequences overseas."

The meeting was held here under the patronage of His Eminence Cardinal O'Connell, Archbishop of Boston, who was represented at the sessions by the Rt. Rev. Msgr. Richard J. Haberlin, Vicar General of the Archdiocese.

The Very Rev John J. Dillon, O.P., President of Providence College, Providence, R. I., was elected President of the New England unit of the N. C. E. A.

"It is a day of paradoxes," Bishop Peterson declared. "American education is blamed by many for its shortcomings, blamed for its contribution to our present ills. Yet many who so criticize it suggest as a remedy what amounts to only more of the same thing. Herr Hitler, who wrenched from education its loyalties to God and transferred them to his nation, his party, his very self, is execrated for the greed and tyranny and brutalities of his leadership. Yet the more vocal of our educators seem equally to ignore God and to hope for a democracy which will somehow thrive on loyalty to itself."

"It would seem that the contagious warring spirit of today is the life or death struggle, not of democracy but of militant materialism against the God of our fathers," he continued. "The struggle has long been in the making. Democracy is indeed involved but the prime enemy is materialism.

"Materialism has long held sway over the minds and hearts of many, blinding them to the designs of God, hardening them against the doing of His will. Materialism has subordinated the God-given laws of justice and charity to the brute laws of forceful craving and possession. Materialism has exalted might over right, and riches over God their giver.

"Materialism has denied and derided the supernatural and its spiritual gifts of God to man. It has left to human nature only an evolved superiority among brute beasts. It has denied God's existence or at least His personal attributes, and the free will of his rational creatures. It logically recognizes human personality and exalts the physical and intellectual. It has made science a religion. In so doing it has made to itself gods for its own destruction."

Bishop Peterson spoke of a challenge "to our Catholic colleges to make plain not only the fact that democracy cannot endure without a practical recognition of God, but the reasons why it cannot." "Catholic philosophy clearly presents them," he said. "Our colleges are the guardians and heralds of Catholic philosophy, as well as the culture of Christian ages. They must guard it zealously. They must teach it convincingly."

Speaking on "The Contribution of the Catholic College to American Life," Father Dillon said: "Our students are convinced that the strength of our American society can be based on the family, and that the formation of that society must begin with the individual, who must realize the principles of justice and the law of charity. And always mindful of the supernatural destiny of man, they are anxious to bring God back into all life—private and public, individual and social.

"It would seem therefore logical to conclude that the Catholic colleges are most effective agencies in our American national life for confirming our political, social and economic security."

Spiritual Inter-Americanism

"SPIRITUAL inter-Americanism, as an element of hemisphere defense, is more important and necessary than ever" due to the war with Japan, the Rev. Dr. Joseph F. Thorning, professor of sociology at Mount St. Mary's College, Emmitsburg, Md., declared in an address before a special convocation of the faculty and student body of Immaculata College, Immaculata, Pa.

The Rev. Dr. Francis J. Furey, President of Immaculata College, presided and at the close of the convocation announced that the college will be represented by Mother M. Berenice and Sister M. Helen Patricia at the first Conference on Spiritual Inter-Americanism at Barry College, Miami, Fla., December 29 to January 3.

"The strongest bond of union among the Americas," Dr. Thorning said, "is faith in the paramount importance of spiritual values. Religion led the way in the colonization of North, Central and South America. The Cross of the missionary spurred on the explorer, while churches and chapels rose in the heart of every settlement."

"At this critical juncture an understanding based on spiritual realities is worth a battle fleet," Dr. Thorning stated. "Military, naval, economic and political agreements will be strong in direct ratio to the religious faith of the men and women who negotiate them. The challenge of a murderous, plundering paganism can be met and overcome by a flashing sword, whose hilt is in this hemisphere and whose point is everywhere."

Cooperation with U. S. Office of Civilian Defense

TEN thousand copies of a syllabus prepared by the Library of Congress for the Office of Civilian Defense in connection with the sesquicentennial of the Bill of Rights, December 15, were distributed to Catholic educational officials and institutions by the Department of Education, National Catholic Welfare Conference.

Copies were sent to Diocesan Superintendents of Schools, to major and preparatory seminaries, universities and colleges, normal schools, high schools and academies, and to parochial schools.

The Department will also cooperate with the Office of Civilian Defense in the distribution to Catholic schools of a poster, "What School Teachers and Pupils Should Do During an Air Raid."

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